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C. J. RYDER, D.D., *Managing Editor*

E. H. HAMES, *Business Manager*

SPECIAL FEATURES OF THE COUNCIL MEETING IN NEW HAVEN

By Dr. Lucien C. Warner

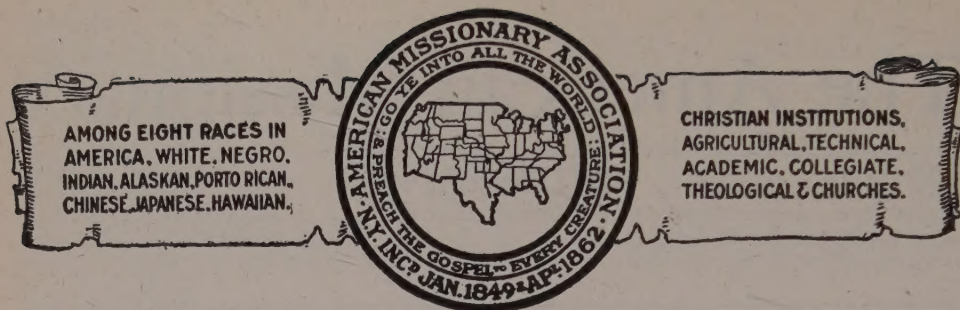
At the meeting of the Council in Kansas City two years ago, the Constitution was revised, making it possible for the various benevolent societies to include the delegates of the Council in their voting membership. The meeting of the Council at New Haven next October will be of special interest as it will be the first gathering at which the new arrangement will go into effect.

In addition to the delegates to the Council each society will also choose a number of corporate members-at-large who will be voting members and who will be representatives of the societies in different parts of the country.

Several of the societies also have life members who are voting members; for, while the Constitution prohibits the creating of any new voting life members, it does not interfere with the rights of those already elected.

Another feature of special interest will be the report of the Commission on Missions recommending further changes and consolidation of the societies. The New Haven gathering promises to be one of the meetings of the Council which will make history for our denomination.

Our New Haven friends are making great preparations for the entertainment of the Council. It is important that the churches should send a delegation which shall be worthy of the occasion.



Office: 287 Fourth Avenue, New York.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Treasurer, Irving C. Gaylord; Secretary of Woman's Work, Mrs. F. W. Wilcox; District Secretaries, Rev. George H. Guttererson, Congregational House, Boston, Mass.; Lucius O. Baird, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Representative, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

Secretary Ryder, whose zeal never tires, has spent the summer in earnest work among the American Missionary Association constituents of the Middle West and the East, spending the between times at his busy desk.



Secretary Douglass has returned from a secretarial tour to the Pacific Coast where he did good service for the Association during the month of July.

WHY?

There was a man, who day by day,
Lived and loved in his lowly way;
Lived for his children, wife and
neighbor.
Murmured not at his load of labor;
Red skin, white skin, brown or yellow,
God asketh not of the honest fellow;
God gives him honor, prejudice free.
If God hath charity—why not we?

Rich man, poor man, beggar man, thief,
All lie together 'neath sod and leaf;
All lie together till the judgment hour
When God shall speak, in love and
power.
Red skin, white skin, yellow or brown;
God in his justice looking down;
God doesn't ask when we come to die;
If God doesn't ask—then why should I?

One force from the Center of Life flows free,
Thro' rock and dust, and flower and tree,
Up from the animal world to man;
And back again, whence life began.
Shall we forswear the common tie;
Dare we our brotherhood deny?
Red skin, yellow skin, white or black;
God doesn't ask when he calls us back.
God doesn't ask what skin we wear.
If God doesn't ask—how can we dare?

SOME FACTS CONCERNING SOUTHERN MOUNTAINEERS

MISCONCEPTIONS concerning the Appalachian region of the South and of the people who are characterized as Mountaineers are so many that we think it may be not only in the interest of truth but also of the people so misunderstood to try to correct them.

We often have descriptions and illustrations of one-roomed cabins and of cabin people who are living in extreme poverty in a condition of neglect and spiritual destitution; a poor lot of shiftless, ignorant illiterates, largely debased and often lawless. On some other page, we have a stirring appeal in behalf of three million people of the mountain region, which while it does not state that they are all of a sort, is subject to that inference. It is usually the one-roomed cabin with its half score of ragged and dirty children that is exploited. Hence the erroneous opinions and misconceptions that the one-roomed cabin with its ignorant indwellers is typical of the entire region in the Southern mountains.

What are the exact facts. Let us see. We are indebted to the Russell Sage Foundation for the most thorough investigation and exact examination of these Southern Highlands. There is no higher authority. It tells us that in the first place "much misrepresentation arises from lack of clearness in definitions as to what constitutes the 'mountain country,' and as to who are the Mountaineers." "Technically speaking, the Southern Highland region extends from Western Maryland to Central Alabama, and is bounded on the east by the

main front of the Blue Ridge and on the west by the western escarpment of the Cumberland Plateau. This is a diversified country, but it may be divided regionally into three belts—the Blue Ridge on the east, the Alleghany-Cumberland mountain and plateau belt on the west, and between the two the Greater Appalachian Valley. These several belts are themselves diversified, there being rich valleys of considerable extent even in the two truly upland belts. There are also urban and industrial centers in these different belts."

As to the population, "In general it may be said that there are three groups in the mountains which have been defined as the nominal, the normal, and the neediest. The first—speaking generally—would include the native-born mountaineer now living in urban centers, such as Chattanooga, Knoxville, Asheville, Huntsville, Roanoke, Bristol, Wytheville, and many other towns of less size.

The second group and by far the largest is made up of a rural people who are meeting more or less successfully the changing rural conditions in the mountain country. These are in no wise dependent. They have their farms, often large farms, though the farming is primitive.

The third group is made up of the poor lot—the down and outs—who are sometimes supposed to be typical of the whole. Of course, we know what the condition of the mountain people is in the urban group. There is no lack in these cities and towns, of educational advantages or of provision for religious needs or the refinements of life. They are abreast with the best

in any section of our country. In the census of 1910, these numbered 859,644 people in towns of not less than 2,500 inhabitants.

The two other groups based on the same census number 4,470,467. This is rural, but it embraces immense areas of fine farming and grazing land; and the people excepting the third group of down and outs who are really hangers on are well housed, well fed, well clothed, and reasonably well educated and evangelized, in no respect a people who need outside aid other than better facilities for education. As to the number of group three—those who have had the most extensive and accurate observation estimate them altogether not to exceed 250,000. These are scattered over the entire region; largely isolated. These low down people greatly need Christian sympathy and help. Again-borrowing from the Russell Sage Foundation—we learn that of the 4, 470,467 persons in the Southern mountain region who live outside of incorporated communities of 2,500 inhabitants and over, 3,174,926 are reported as ten years of age or over, and of these 460,574 are illiterates (14.5%) They may be classified as follows:

ber of illiterates of British stock unable to write their own names is nearly half a million. One who knows the entire mountain region and its people, probably with greater exactness than any other person comments, "The 'one-room cabin' needs a rest. It has been sadly overworked. It fitted admirably into its environment as a proper pioneer home, and when pioneer conditions pass it must pass; but it is not true that all who now live in cabins and are 'cabin dwellers' are of the neediest class. As a rule, the counties which are most isolated are the neediest, but there have been so many and such rapid changes because of the building of railroads, opening of mines, etc., that there is need of frequent revision of conclusions." While the schools have created and quickened the influences that are changing pioneer life and conditions in many ways, and are inspiring the youth with new ambitions and new hope, the rapid material changes going on at the same time have given to the people living in intensely rural conditions a sense of their need, not before realized, and a great appreciation and gratitude for larger thoughts and larger life for

Regional Belts	Number of Persons	Number Illiterates
Blue Ridge Belt	815,216	139,196
Greater Appalachian Valley	819,923	112,535
Alleghany Cumberland Belt	1,539,787	208,843
Total	3,174,926	460,574

That is, in the entire extent of the Southern mountain region the num-

which the schools have brought and now offer them.

CONCERNING PLEASANT HILL ACADEMY

THE article entitled "The Future Mountaineer" is a graduation address of one of the young men of Pleasant Hill, Tennessee. Pleasant Hill is a Cumberland mountain plateau and as one of its teachers writes "there is nothing level about it except the teachers' heads." She says, "Everything either goes up or comes down. You either climb or fall. There is a vision of hope at the top and rocks and mud at the bottom, so if you are worth while, you climb, and that is what we are aiming to make these people do, to climb out of their self-content and ignorance to the mountain top of clean living, high thinking and faith in God and man. The greatest material blessing up here is the air. Over thousands of forest land it blows, heavy with the odor of pine and cedar and green things growing. It is full of life, charged with it, bracing with the tinge of the

frost. It is the saving element for these people, and yet they have a fear of fresh air such as is always found among the uneducated classes. So, contrary to the general opinion, these mountain people are not altogether strong physically."

Out of one of these homes comes the typical young man who gives the address below. It will be seen that he is full of faith for the future. Most of the young people who have been awakened and aroused from their self-content swing over into enthusiastic optimism. Lacking standards of comparison and without practical vision of other regions, the advance which has been made in fifty years of new industrial life and of educational privileges in the Mountains creates a great confidence in a great future. Let us hope that it will come to pass.

THE FUTURE MOUNTAINEER

A GRADUATION ORATION.

IN the allotments of providence we have been placed in a pleasant and beautiful country, a country of mountains, grand in their beauty as the Alps; beneath skies as fair as those of Italy; and beside streams more sparkling and musical than the classic Arno.

Surely, there is no people so bounteously blessed as the mountaineer who can boast of these wonderful gifts of nature which may be had and enjoyed by all without price.

I delight in the fact that I am a

mountaineer, and can claim as my own this glorious mountain country, teeming in all its elements of prosperity and power consisting of 226 counties in nine states. It is the future of this people that I wish to consider. I trust that no one shall accuse one of anticipating absurd things or dreaming impossible dreams, for my conclusion will be drawn from present conditions, and the advancement within the last few years.

Only a few years has elapsed since agriculture in the mountain districts

was in its infancy; and the ordinary farmer knew practically nothing of the science. If blights, smuts, and mildews were destroying his crop, what way had he of preventing or destroying them? None almost, for then agriculture was not being taught to any extent in schools.

His knowledge, therefore, of the soil and its composition was meager, and he was thus deprived of the most essential thing to progressive farming. As to suiting the crops to the soil, rotation of crops, adapting of fertilizer to the soil, proper terracing and draining he was doubtless unversed. The tools used were very crude and inefficient, consisting usually of a bull tongue plow and a few hoes. Friends, what kind of subsoiling could have been done with such a plow? Had it been possible to have subsoiled with such an implement the farmer of that day would not have done so for fear of deep ploughing ruining his land. Now in their enlightenment, those same men believe, practice, and advocate such. Of our now progressive modes of farming it is useless to speak; for we have them with us every day, and need only to look around us to realize them.

Not all efforts have been expended on agriculture developments; but ample attention has been shown to educational lines. The changes wrought are surprising. From the rude log cabin, inefficient teachers, short terms comprising only a few weeks, have grown our modern well equipped school buildings, capable teachers; excellent student bodies, and nine months' terms. What has brought about these great changes?

The greatest factor in the transfor-

mation has been the development of natural resources of this region, by the larger instruments of civilization, capital, machinery, and transportation. These have come with striking rapidity. A good illustration of this is my home town.

A few years ago the valley that now nestles a thriving little town of several hundred inhabitants, held only a few scattered farm houses, almost isolated from the busy world. Transportation then was very poor, the only means of passage being a dirt road that was almost impassable during inclement weather. Those who attended school were compelled to walk three and four miles. Now there are three schools and an equal number of churches within a radius of five miles, all in convenient distance of a railroad and reached by excellent dirt roads. Surely to us who have witnessed this great change it seems grand to see automobiles, and passenger trains running side by side within fifty feet of one another, where only a few years ago lumbered the rude two-wheeled ox cart. This was effected through the discovery of coal in that vicinity.

We need not look beyond PLEASANT HILL for an illustration of the great work of education among the mountain people. From this institution students go out each year, to add strength to schools, churches and state. In a single year this school has sent out fifty teachers possessing high ideals, to hold up a greater standard in education and morals. Other A. M. A. institutions which have contributed to this great cause are GRAND VIEW, BLACK MOUNTAIN and PIEDMONT. In these schools the raw

material of gaunt unawakened boys is transformed into alert, self-reliant, well-equipped, modern men, with a strong grain of idealism in their makeup, and able to stand the test before the kings of commerce and industry.

As to the future of the mountaineer and his country who can say? I have faith in it, for with our present growth in wealth and power, I can see no abatement to further advancement. We must continue to prosper. Our growth will be like the mountain oak, which strikes its roots deeper and deeper into the soil and clings to it with a closer grasp as its lofty head is exalted, and its broad arms are stretched outward.

Who will dispute that in the near future our mountain districts will be the chosen seat of science and art? Hitherto the North has been looked upon as being the center of civilization and the home of the greatest manufacturing establishments in America; but Prof. Towers of the University of Pennsylvania says that this center is gradually being shifted from the North toward a region which includes our mountains, because of

their natural resources; the most prominent of these being its rivers, capable of furnishing enormous water power for creating electric current sufficient to run cars, operate factories and supply home demands. In general it would displace coal. This region extends across the eastern end of Tennessee, western part of North Carolina, taking in the northern part of Georgia and Alabama. This is an ideal situation to become a great manufacturing center.

All this is indeed wonderful! The limitation to human achievement seems to be broken. Success in the past serves to enlarge the purpose of the future. The mountaineers are rushing onward in a career of physical and moral development, to which no bounds can be assigned.

I sincerely believe at the close of this half century, which a few of us will doubtless see, if the account be taken and the question asked: what has the mountaineer done since nineteen hundred and fifteen? the answer will be mountain districts wonderfully advanced in wealth, knowledge and morals.

NATIONAL ASSOCIATION OF COLORED TEACHERS

THE Twelfth Annual Meeting of the National Association of Teachers in Colored Schools was held in Cincinnati, Ohio, July 28th to August 1st, the first time in the history of the Association when the meeting has been held north of the Ohio River. It was said to be the most successful meeting ever held by the Association. The visitors were

able to see many evidences of progress among the Negro people of the city where the meeting was held, notably the \$120,000 Colored Y. M. C. A. in the process of construction; a \$30,000 church and parish house now being erected for the Colored Episcopal Church; a \$25,000 house of worship now building for the Carmel Presbyterian Church; besides many tasteful

homes of the colored people of Cincinnati.

Among those known to our A. M. A. readers who took part in the program were Prof. George E. Haynes of Fisk University, Nashville, Tenn.; Dean Kelly Miller of Howard University; Pres. Nathan B. Young of the Florida A. & M. College, Tallahassee, Florida; Prof. Benj. F. Cox, Principal of Avery Institute, Charleston, S. C.; Dr. McKenzie, President-elect of Fisk University; Prof. W. H. Holloway of Talladega College; Prof. William Pickens

of Wiley University and recently elected Dean of Morgan College, Baltimore; Prof. W. G. Price, Principal of Gloucester School, Cappahosic, Virginia, and many others.

Dr. Ryder who gave an illuminating address reports it to have been the strongest and ablest presentation of the educational work of the colored people which he has ever attended, and remarkably indicative of educational progress among the Negro people, and significant of the influence of higher education in our Negro colleges.

LETTER FROM A TEACHER IN SALUDA SEMINARY, SALUDA, N. C.

PERHAPS some of you have been in Saluda here in the Southern mountains, where our little Seminary reigns in its own particular ravine. If so, I am sure you will understand me when I say that I cannot speak of the school without saying something of its surroundings, for this environment affects us at every turn—not only those to whom it belongs by birth-right, but those who come into it for present life and work. And you who know Saluda Seminary more intimately must forgive me if in the newness of my own impressions, I tell you things that are already a part of your knowledge; for I myself am so near the beginnings of specific acquaintance with the school and region that I can express myself only from a beginner's point of view.

Our little campus lies in a wide ravine or narrow valley, bounded

on all sides by country roads, beyond which rise thickly wooded hills that abruptly cut across the field of vision, high against the intense blue of the upper sky. The ravine looks downward toward the south, where the pointed tops of Glassy Mountain and its nearest neighbors shut off the distant view. At the upper end of the campus, surrounded by the native forest trees, stands RYDER HALL. Down on one side across what was once the bed of a mountain stream (and continues to be so in rainy weather), where still, between great boulders, trickles the much diminished spring, is the Seminary building, which is at once the Principal's residence, the boys' dormitory, and the only place for class-rooms.

This, then, is our environment when we lift our eyes from the rugged pathway of our daily routine. In little homesteads in the hills, in

just such ravines as ours, opening out into a bit of level land that affords space for cornfield or orchard or sorghum patch, live the natives of the region. A typical log house on our own campus, with a big stone chimney at one end, suggests that it was once such a home. From these homes come some of our students, more, perhaps, from the wider farms to the south and east;

them it is perhaps more difficult to give all that we should like to give.

Saluda is a town of some five hundred permanent inhabitants (of many more summer residents) with two ambitious "brick blocks" on its main street, besides various minor business buildings; a city water system, and the promise of electricity in another year; three passenger trains each way and three mails a



GRADUATING CLASS, 1915, OF SALUDA SEMINARY, N. C.

some from the towns to which the trains that pant their way with double engine up through Tryon or speed downward from Asheville—may give easy communication now; towns where the mills grow and thrive and absorb the youth, but where the school is a struggling factor in the community. These students need us no less than those from the mountain cabins; and to

day; *but it has no public school whatever.* One must go down a country road, miry with the red clay in wet weather (and remember that the roads are frozen for only a short period during the winter) for two miles in one direction or three in another, before finding a district school. Then it is only a primitive, ungraded country school, where the teacher has not even a High School

education, held in an unpainted and weatherbeaten little house of one room, perched upon stilts high above the dampness of the roadside. These schools are maintained only for a brief period during the year. It is from this kind of school that our students of the sixth grade and above have received all their preparation, so far as the Seminary has not given it. Is it a wonder that they come deficient in their grammar and weak in their arithmetic, and

that they must have constant drill and re-drill upon fundamentals? Our first task is always to show them *how* to study. Their minds are keen and quick—those of the country students notably so. But the ability to grasp clearly the meaning of a printed sentence, or to express the simplest thought definitely—even to commit to memory the shortest formula, is something that must be cultivated from the beginning.

PRINCIPAL'S LETTER FROM LINCOLN NORMAL SCHOOL, MARION, ALA.

TO hear the sad stories of the parents who have children to send to school and to hear their pleadings to us to take them and let them work their way is enough to make any heart ache. One of our girls who has been with us many years, wrote me and said, "Miss Phillips, please ma'am let me come back and I will do three times as much as last year. My folks has been sick all summer and our house has been a regular horspittle and I was the chief nurse. I has earned enough for a pair of shoes and a dress and I am ready to come the minute you send me word. I have these two hands and nothing else, but they are ready for work and hard work too. Please M'am send for me to come. I has no money but I can work."

A boy wrote me the following, "Dear Miss Phillips, I have been praying for three years for a chanct to come to school. I have heard that you gave poor boys a chanct at your school to get an education if they are

willing to work. I have had typhoid fever and am not over it yet, but I want to come to school as soon as I get better, if you can give me a chanct. Four of us has been down with the fever. Please give me a chanct." This letter contained such a true ring that I wrote to come as soon as he was able, and this was his reply. "Your letter has been received and I was in bed when it came but after I read it, I got right up, for it did me more good than anything else since I have been sick. As soon as I get strong enough I'll be there. Save my job, I am coming to give myself to you as your own. As you say, so will I do. Please save my work till I get strong."

I could send you extracts from more letters, but these are a type of what I am receiving every few days. If I could only have the money to buy corn meal and pork, I would not turn away a single worthy boy or girl, but the bills at the end of the month with but little to pay them, face me and I

am obliged to turn away good boys and girls whose only chance in life to become good men and women is found in our school.

The barrels of clothes that are sent are relieving many poor people and if it were not for them, I do not know what they would do. Yesterday morning a woman and her daughter came to me asking me to please open the store room to let her get some clothes for her children. She told me she had "hit the road" ever since daybreak, carrying a basket of potatoes a distance of six miles, to trade for some old clothes. She was a widow and had thirteen children. She had rented eight acres of land and made a "crap" which she could not sell and so was in actual want.

I want to thank all the societies that have sent barrels to us and assure them that they have relieved many a want and make it possible for many children to be in school who could not otherwise attend. I am anxious that this year to come may be my best in the service of the American Missionary Association. If our Northern constituents could only know what the A. M. A. has

done and is doing for the education of the Negroes of the South, they would feel that it is well worth while to support such an institution. When I tell you that our one little school here in Perry County supplies *three-fourths of the teachers for the country schools* and that one of our graduates has been elected County Superintendent of the colored schools, you will better see what is being done in one little corner of the field.

People from miles away out in the country come every Saturday morning bringing a chicken, a quart of peas, a dozen eggs or a peck of "goobers" to trade for some old clothes. One little girl walked five miles with two eggs to trade for a dress. I could keep on enumerating examples of sacrifice and poverty but what I have given will show you the real condition of the poor people in our neighborhood.

We graduated eleven fine students this year, and all give promise of future usefulness. This school is truly a beacon light to the whole county, and I might say to many other counties.

INTER-RACIAL CO-OPERATION FOR HUMAN BETTERMENT IN THE SOUTH

At the commencement exercises of Atlanta University the institution was greatly favored by a remarkable address by Mrs. L. D. Hammond upon "Inter-racial Co-operation for Human Betterment in the South". We take the liberty of quoting from the Bulletin, which prints in full, the closing part of it. Mrs. Hammond is a Southern lady, born in Virginia, reared in the South in which she has always lived, but she belongs to the Nation and honors God's whole world.

WHITE and black we profess to be Christians: do we believe in the religion we profess? Will we stand to it and live by it, not for ourselves but for God and the world? If we will, we must lay aside both personal and race resentment, and all impatience. I

was talking recently to one of the finest Negroes I know, a man of trained mind, strong character and sincere religious life. He is not a selfish man; he wants justice for his people; and he feels that much of the sympathy white people give is inadequate and one-sided. "How long will it take you to learn?" he demanded; "how much of condescension must we endure before we get plain justice as between man and man—get it from Christian white people?"

I do not know. But there is a sense in which that is no concern of his, or mine, or anybody's but God's. We make no stipulations about time when we enter the service of Christ.

And if we love our own race only, the highway will never be built: even haters love their own; and our task is more worthy of Love's almightiness than that. You Negroes are to love us white people—love us before we are lovable; love us into being lovable, and trust God and us while the process is going on. And so are we to love you. I do not mean that all must come up to that standard before we can solve the race-problem for the world: that would delay matters at least until the millennium. I mean that enough people of both races must set this ideal in their souls and make it plain in their lives to leaven public opinion and public conduct. The spirit of Christianity is contagious; and though some of us seem pretty well vaccinated against it we will catch it sooner or later if the exposure is steady enough and long enough. The Christian's business—his one business—is to be always and everywhere a center of contagion whence love may spread.

I know it is easier to appeal to self-interest; and one gets a quicker response. It is to our interest, as white people, to educate you, to multiply your wants, to spur you to effort and achievement. To add to human intelligence is to add to its productive power; and you cannot produce more, even for yourselves, without benefitting us. Better homes for your children, better schools, churches, libraries, playgrounds—all these things for you would put money in our pockets. And it is money in your pockets to help us, even to give us a finer quality of work than you are paid for: in the long run, that is money in the pocket of any man of any race. It is to your interest, in developing your racial life, to bear in mind the needs of the white South, and to meet those needs increasingly.

The reason for all that is that the world is built by Love and for love: the laws of successful human association are laws of love. When each race works for the good of the other no race can escape prosperity: and selfishness, glimpsing a corner of that fact, has built what we have called the Christian civilization of the world. But a perishable dynamic will never achieve imperishable ends. Sooner or later there comes a point at which selfishness goes blind, and all the simulated work of love shrivels in the fires of hate.

There is something deeper in all of us, something that goes down to eternal foundations. The bridge must be built on that. Every soul alive is born with a capacity for sacrifice; and it is through that opening, however small, that we can gear our lives to this one constructive force of the

universe—the love of God in Christ. Then we can build, not for your race nor for my race, but for the Race of Man. We can prove to all the world, for all time, that there is a power, available to all men everywhere, which can build each race up to its highest possible development to the enrichment of every other race.

Do you call that a dream? Dreams are the world's driving-force. All victories, all immortalities, are born of dreams. Everything worth living or dying for has a dream at the heart of it. Think of the Great Dreamer, and the utter madness of the thing He dreamed—the Dreamer who died on a cross. Past, present and to come, He saw a world of hate, of selfishness, of blood and tears and death; and in the face of it He shaped His dream into a prayer: a prayer of uni-

versal brotherhood—"Our Father"; of world-wide love and peace—"Thy will be done on earth."

That dream is re-shaping the earth—even now. Nothing in the end can stand against it. But see how patient it is, how it waits on the blindness and folly of men. If we give our lives to a dream we cannot ask "How soon?" It will come true when there's love enough: so let us make room for love. We must learn to trust one another's motives in those very matters about which we do not agree. Criticism and impatience must be laid aside by those who would build for the human race. So shall the bridge stand at last, broad and imperishable for the world; and the least and lowest of its foundation-stones, unseen, forgotten, buried deep, will be part of its shining triumph.

HINDU WORK ON THE PACIFIC COAST

THE present number of Hindus on the Pacific Coast as nearly as can be estimated is little over two thousand. These are nearly all laborers in the central and southern part of the state.

There are twenty students from different provinces in India, Bengal, Bombay, the Central Provinces and Madras. Fifteen students are in the University and others in missions and high schools.

Three thousand Hindus have already returned to India. No more Hindu laborers are allowed to enter the country. What mountains and seas could not do, the little hookworm did. It proved effectual as a

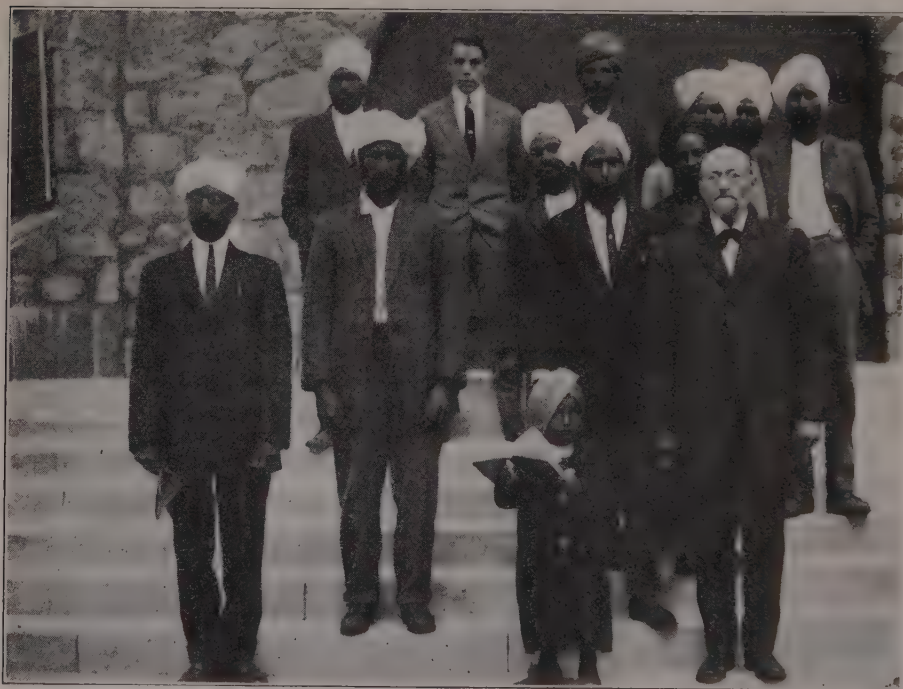
barrier and turned back the tide of Hindu immigration.

There have been several Swamis doing work on the Pacific Coast. The one in San Francisco was particularly successful, building a Hindu temple and securing a number of supporting followers. There is a vast difference, however, between these turbaned teachers from India and other religious teachers, as for instance the Japanese Buddhist priests. The Japanese priests are seeking to keep their own countrymen in the faith of their fathers, but these Swamis have paid little or no attention to their own countrymen, but have sought American devotees. The temple

in San Francisco has recently been wrecked and its Swami killed by a fanatic. While it was the only Hindu temple on the Coast, there have been a number of centers established, especially in Los Angeles, where Yoga philosophy is taught. The number enrolled is comparatively small, a few hundred, but the influence, particularly in its garb of theosophical thought, is considerable.

his work among the Hindus, especially in Southern California during nine months of 1913. He has heartily given his time since, in voluntary services in reaching these people.

In the fall of 1914 there came to America from India a godly and aggressive Gujarati native preacher, Rev. Rupchand Karshan. After a few months' stay in Berkeley as his headquarters, Mr. Karshan was en-



MR. HAGAR AND HIS HINDU CLASS

In 1912 the Superintendents of the workers among the Orientals were able to secure the co-operation of their Boards in the missionary work for Hindus, and Dr. C. R. Hagar was secured, who visited the Hindu camps, doing colportage work and some general missionary work among them. Dr. Hagar was secured by the American Bible Society to continue

gaged for four months' work by the Superintendents of workers among the Orientals, and is now making an extended tour through Central and Southern California, extending into the Imperial Valley. Reports from him show that he has been a blessing to the Hindus. He has found a few Christians and strengthened them in bold declarations of their faith in

Christ, and has brought much encouragement to them by prayer and testimony. He has seen that all the Hindus who have not the Scriptures or who will buy them or receive them are supplied. He is kindly spirited but boldly courageous. With the regular workers there have been a number of pastors and home missionary workers and lay Christians who have been interested and who helped in bringing the Gospel in some form or other to these people.

A Sunday-school was started in 1911 at Claremont, and at one time had an enrollment of seventy-five, but at present, however, there are but few in attendance, many returning to India or going elsewhere in the country.

The Japanese Interdenominational Missionary Society, the Dendo Dan, has been asked to help in the missionary work to the Hindus and they have cordially and enthusiastically responded. Many of the Hindus are working for the Japanese employers and with Japanese laborers, so it gives to the Christian Japanese special obligation and opportunity to Christianize these people. There is much reason for encouragement and promise in this attitude of the Christian Japanese. It will bring a special blessing to the Japanese and commend their efforts to the American public, and their help will greatly facilitate in the evangelizing of these people.

There are now in California about a dozen Hindu Christians. These have been strengthened in boldly confessing Christ. Only recently two have been baptized. Two others are

preparing to go back to India as self-supporting missionaries. One young man, converted several years ago, has already returned to take up self-supporting missionary work among his own countrymen. At least two here are planning to go back as missionaries under their own Church Boards. The letters which reached our office and the gratitude expressed show that the labor has not been in vain and some of the seed has fallen on good ground.

The Christianization of these Hindus is yet far from realized. When they first came to America they were open and responsive. The church did not then seize the opportunity. Only slowly has there been an awakening to the responsibility and even now not on the part of all the Church Boards. The appeal from the General Assembly of the Presbyterian Church in India has met with a response on the part of several of the Church Boards. The preliminary work has been done, but much is yet to be accomplished.

The saloon and the brothel have opened their doors wide to these strangers, and to-day the task is much more difficult. In the capital city of this state Hindus were found living in one-half of the building, while a brothel occupied the other half.

The strangeness of their speech and appearance, the problems of caste and habits of life, make the work difficult, but kindness, sympathy, and love will break the barriers, and although it is more difficult than at first, there are no other foreigners more approachable than these.

LIBRARY OF LE MOYNE INSTITUTE, MEMPHIS, TENN.



ONE of the marks of significant advancement among students in our school for the heirs of slavery is the reading habit. Pupils come almost entirely from homes where there are no books. Libraries they have never seen. When they are introduced to them in our schools they are in a new world. Not all by any means discover what is in this new world, but many do. As a general rule healthy children of whatever race do not care much about

books until some ideas of life begin to dawn upon the mind. When we find them reading by choice we know they are learning to think.

The picture of the library in Le-Moyne Institute tells its own story. Le Moyne has been fortunate in having cultured principals who loved books and knew how to select those which would both interest and instruct. Through such schools and libraries the work with the youth becomes akin to a new creation.

OBITUARY

In the death of Rev. William H. Watson, August 7th last, a good man and most useful pastor has gone to his reward. Mr. Watson for a little more than ten years has been the beloved pastor of the Congregational church in Roseland, La., which from its beginning has had the aid and

sympathy of this Association. Mr. Watson was born in London, England, in 1849, and came to this country thirty years ago. Faithful in life and faithful unto death he will be gratefully remembered by those who knew him and by those for whose welfare he gave himself,



THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer



We give below a comparative statement of the receipts for the month of July and for the ten months of the fiscal year, to July 31st.

RECEIPTS FOR JULY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1914.....	\$ 8,280.10	488.80	\$ 2,362.44	60.00	\$230.00	\$11,371.34	\$ 1,711.75	18,083.09	\$ 7,371.43	\$ 20,454.52
1915.....	8,602.84	479.35	1,898.28	240.00	122.89	11,338.36	1,252.10	12,590.46	4,792.07	17,382.53
Increase.	322.74	40.55	.....	180.00	.....	.....	.....	.....	.....	.....
Decrease.	.....	.....	469.16	.....	107.11	32.98	459.65	492.63	2,579.36	8,071.99

RECEIPTS TEN MONTHS—TO JULY 31.

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1913-14....	\$ 85,470.42	5,512.49	\$24,090.57	237.74	\$ 943.25	116,284.47	\$ 5,823.71	122,108.18	\$ 70,109.67	\$ 192,217.85
1914-15....	88,910.72	5,814.05	22,870.59	13.00	741.55	118,879.91	7,587.07	125,966.98	53,105.03	179,072.01
Increase.	3,440.30	271.56	.....	.....	.....	2,095.44	1,763.36	3,858.80	.....	.....
Decrease.	.....	.....	1,219.98	224.74	201.70	.....	.....	.....	17,004.64	13,145.84

Designated by Contributors for Special Objects outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1913-14....	\$1,979.95	1,595.13	\$ 2,952.45	60.00	\$ 369.95	\$ 6,957.48	\$21,446.87	\$ 28,404.35	\$ 550.00	\$ 28,954.35
1914-15....	4,679.86	2,102.79	3,268.54	335.00	551.07	10,937.26	20,231.37	31,168.63	75.00	31,243.63
Increase.	2,699.91	507.66	316.09	275.00	181.12	3,979.78	.....	2,764.28	.....	2,289.28
Decrease.	.....	.....	.....	.....	.....	.....	1,215.50	.....	475.00	.....

SUMMARY OF RECEIPTS TEN MONTHS TO JULY 31.

RECEIPTS	1913-14	1914-15	Increase	Decrease
Available for regular appropriations.....	\$192,217.85	\$179,072.01	.....	\$13,145.84
Designated by contributors for special objects	28,954.35	31,243.63	2,289.28	.....
TOTAL RECEIPTS TEN MONTHS.....	221,172.20	210,315.64	.....	10,856.56

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Charles E. Burton, D.D., General Secretary; Herman F. Swartz, D.D., Associate Secretary; Reuben L. Breed, D.D., Assistant Secretary; Chas. H. Baker, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

It was the editor's privilege recently to attend a service in a country church. The audience consisted of approximately one hundred people. Of these one hundred twenty-five were boys. The appearance of this congregation raised forcefully the question, "Where are we to look for our ministers and missionaries for the coming generation?"



Churches which are fortunate enough to have among their members young people who have been in attendance upon any of the summer conferences during the past season, will do well to make the most of the preparation which these young people have had, not only in information gathered, but by enthusiasm engendered through attendance upon these conferences.



September finds many of our young people entering upon serious school work. Their thoughts will be largely occupied with routine matters. We want to suggest to them the worth-whileness of giving not a little attention to life plans and purposes. Especially may we ask them to think of the opportunities for worthy lives offered in home missionary service.



The article in this issue by Superintendent Soule is eminently worthy of most careful reading, not only by young men and women who are contemplating a life of missionary service, but also by the people of our churches whose thought of the advancement of the Kingdom needs to be comprehensive. We earnestly commend it for its statesmanlike grasp of the essence of the Church's work at Home.



The closing of the vacation season means the beginning of the church year so far as actual work is concerned. With fraternal thought of fellow workers, let us set ourselves, one and all, to do our own task to the very best of our ability, and may these new months of earnest activity be most fruitful in fine Christian service. No recent year has found the Christian world in so serious a frame of mind. The time is ripe for tightening the grip of religious truths upon the hearts of mankind. This can be done only by each one being faithful in his own sphere.



The Laymen's Missionary Movement is going to help the Congregational missionary interests by its series of city conventions, beginning in Chicago, October 14th, and concluding in Washington, April 30th. Just how much it

will help in a given city or district will depend almost entirely upon the co-operation of the denominational leaders in that section. A National Committee is inviting the active participation of our churches. By this means it is expected that much more profit will accrue to our churches and societies than in previous years.



The Annual Meeting of The Congregational Home Missionary Society will be held in New Haven, Connecticut, Thursday, October 21st, at 2 p. m., in connection with the biennial meeting of the National Council. Members of the National Council are voting members of the Society. Ninety others may be elected when the meeting convenes. By the Constitution all pastors of Congregational churches and all delegates regularly chosen by Congregational churches in response to an invitation by the Executive Committee of the Society, are enrolled as corresponding members, with the privileges of the floor but no vote.



For the benefit of our readers who have not seen it, we print a digest of the revised report of the Commission on Missions relative to the readjustment of the homeland Societies. The entire text of the report has appeared in *The Congregationalist* and *The Advance*. This report, with possible modifications, is to be presented at the National Council for adoption in October. It is of utmost importance. Especially delegates to the National Council should familiarize themselves with it and with the probable outworking of the scheme, that they may vote intelligently when the question is put. The digest, as published in *The Congregationalist*, is as follows:

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF. Independent. Headquarters, New York City.

AMERICAN MISSIONARY ASSOCIATION. Independent. White missionary work transferred to the Home Missionary Society. Receives certain institutions hitherto operated by the Education Society. Headquarters, New York City.

CHURCH EXTENSION BOARDS. The Congregational Home Missionary Society, the Church Building Society, and Sunday-School Society, grouped under a common directorate and common General Secretary. Headquarters, New York City.

RELIGIOUS EDUCATION BOARDS. The Congregational Publishing Society, and the Congregational Education Society, grouped under common directorate and common General Secretary. Functions: Editing, printing, and marketing; Sunday-school education; education in Missions; general religious education; social service; student welfare and college aid. Headquarters, Boston.

LIFE COMMISSIONS: THE HONORS DUE TO HOME MISSIONS

Rev. Sherrod Soule, Superintendent of the Missionary Society of Connecticut

[EDITOR'S NOTE.—This address was first delivered before the General Conference of the Congregational Churches of Connecticut. Later it was arranged and adapted for the midwinter conference of home missionary workers at Chicago in January, 1915, and vote was passed that it be put into print and placed in circulation.]

ATMOSPHERE is as important as act in home missionary achievement and is the author of it. The people need a new vision of the high calling of Home Missions lest they, as well as the work, perish.

The perspective seems shortened or twisted. Caste seeks to creep in everywhere, even in Missions, always artificial and often cruel. I realize that I am laying myself liable to the charge of indifference or opposition to For-

eign Missions in this message. I deny it strenuously at the outset. I believe tremendously in the world-wide vision and the Christ call for men and money for the uttermost parts of the earth. Africa and Albania, as well as America, should be on the missionary map. But I do righteously resent the caste line which has crept in, dividing Foreign Missions from Home Missions, with Foreign as the favorite. Home Missions are more ancient and just as honorable. Needs are equally imperative in both fields. When it comes to enduring hardness and emulating heroism, palms can be as plentifully presented to home missionaries as to foreign missionaries.

Natural ability and intellectual equipment are needed in home missionaries as much as in foreign missionaries, and all the splendid qualities of leadership and statesmanship. Linguistic aptitude is even more needed by the home missionary, for The Congregational Home Missionary Society preaches the Gospel in more Pentecostal tongues than does the American Board. There is not a Congregational minister in Connecticut who could not valuably use in his own parish another language than his own, and in some parishes he could well use a dozen. I take up a daily paper and discover the death of a worthy citizen, and along in the details of the obituary notice I discern that the deceased has been a corporate member of the American Board. I allow the worthiness of the office of corporate membership. I will vie with the most ardent advocate of the American Board in praise of its glorious achievement. But, I believe that my jealousy is justly Godly when that obituary tribute is held in higher esteem than if the notice read, "He was a life member of the Home Missionary Society," or probably the fact would not be mentioned at all. Now, there is no disguising the fact that there is a distinction as to caste in the popular feeling toward Foreign and Home Missions. The former is frequently

counted as patrician, the latter often as plebeian. Is there any good ground for this distinction? Is it the natural evolution of an inevitable grade of missionary society? Is the distinction reasonably justifiable? If so, I welcome the proof and willingly submit.

The home missionary brother is not demanding to be deemed the paternal pet, to be arrayed in the multi-colored coat, nor to bask in the nodding approval of the other brethren. The home missionary sister is willing to be a humble household Cinderella, if she



REV. PHILIP M. ROSE, NEW HAVEN, CT.
(A Life Commissioner who spent two years in Italy by way of preparation for his life work)

has no beauty or form to be desired, and would be out of place in the parlor where the prince is. But if history proves anything, the names of home missionaries, if they do not lead, do not lapse before the level of all the rest. No wreath should have finer or more fragrant flowers than that which rests upon the coffin of a faithful, long-serving home missionary, and no one but a Judas would protest as to the purpose of such waste.

I know the record of the home missionary churches, both past and

present, the mighty ministers and elect men and matrons, not a few, raised up in them. A church may be remote from a city and yet be very near to God. The parish may be small, but vastly more strategic than a competing church in some center. The field may require outside financial aid, but a military outpost is not dishonored in receiving sufficient material supplies from the seat of government. The minister in an aided church is doubly decorated, for he bears the badge of approval of his own church and the button of approval of the Missionary Society.

Now, how are we going to make clear and certain the high calling of Home Missions? I mention first the most minor matter—that of money. I want to see home missionaries stand on just as big, broad, safe, and secure a footing as foreign missionaries. I would estimate the caste just as high, mark the calling just as elect, emphasize the need just as necessary, require as reasonable physical soundness, allow no lesser mental ability, demand as severe (though not the same) scholastic discipline, and seek for just as high and holy spiritual instincts and ideals. Then I would condition a fitness and fondness for home missionary work, as well as fully furnished unto good works. I should insist upon speaking proficiency in one modern foreign language—German, Swedish, Danish, Polish, Lithuanian, Italian, Bohemian, Slovak, Greek, Syrian, or Armenian—so as to perfect himself for this polyglottish people. Then I would say to this apostle, “Consecrate yourself solely to home missionary service. You are to be commissioned and cared for for life. You must go where you are sent, under centurion command. Your salary will be sure and sufficient for comfortable support. Each child born in your home will bring a bonus, as it does to a missionary on foreign fields. Educational advantages for children will not be wanting. Any inevitable interim between pastorates

will not be without wage, and when you have served your day and generation faithfully, you have assurance of sustentation at evening time, when it will be light.

This suggestion of mine has crystallized into shape and solidity. The matter was brought before the Directors of the Missionary Society of Connecticut, and I was given unanimous approval and full authority to proceed along its lines. I have broached the matter to the students in the theological seminaries and there has been immediate and intense interest, and soon I hope to be able to reveal a response that is tangible. Let me outline the plan, allowing ample room for changing minor details. The scheme must have some elasticity or it will snap.

Of course we must catch the hare before cooking him. I would secure some theological student who wants to make home mission work a life calling, not a stepping stone to some exalted station. Not a student who consents to take up home mission work if nothing better turns up, and deems it hardly commensurate with his exceptional ability. First of all he must have personality, or I will have none of him. Napoleon was short of stature, Pope was a hunchback, and Caesar had fits, but they made their mark in spite of these drawbacks not because of them. Personality, presence, magnetism, mixing ability are fundamental, if not foremost, qualities for life commissions. I want him to be a Christian clear through, genuinely Godly, but more than this are the following qualifications: He must stand the test of physical soundness, for he must endure hardness; he must shape his seminary course somewhat toward his expected career; he should not so severely specialize as to miss a ground work of education both broad and deep; if he elects to work in the country or in the city or in an industrial community when he graduates from the seminary, he must be an authority in his sphere, academically

speaking, ready to be enforced by experience; he must be familiar with the best literature along his line; he must know how to go to work at once; he must be able to diagnose correctly, even though he apply experimentally: The curriculum of the seminaries is, for the most part, arranged after the ancient and archaic plan and perspective, when preaching of doctrine was paramount and parishes were identical in nature and comprised of homogeneous American people. Only by accident will the divinity student at Yale or Hartford hear that there is such an institution as the Connecticut Agricultural College or School of Forestry, and he is less likely to hear that there are departments in them seeking to be of popular assistance. The student must be able on graduation to speak fluidly, if not fluently, in some modern foreign language. He can find tutors in the tenement districts in all dialects. In three years, with a little patience and perseverance, and without waste of time, the theologian can secure a commendable proficiency. I would swap all the Sanskrit I slaved over in the seminary, only to lose it quicker than I learned it, for the ability to pray and to preach one sermon in Swedish. There is a Yankee student in a theological seminary who was proficient in Greek in college—the ancient and dead species—and now he is interested in modern Greek. He subscribes for a modern Greek newspaper. He gets his shoes shined twice a week, and his hat cleaned once a month, whether they need it or not, in order that he may talk with Grecian shoe shiners and hat cleaners. He has had some of this tribe in his room. He expects to take up home missionary work in some industrial city, and his skill will be vastly supplemented as an American preacher by his ability to lead and teach these Greeks—not a few in this country—"who would see Jesus."

I do not need to dilate or go into detail. The general plan I have in mind along financial lines, after requir-

ing personality, consecration, physical fitness, and lingual proficiency, is somewhat as follows: At the start, the salary shall be twelve hundred dollars and parsonage. Of course, the field must furnish as much of this as it is financially able, but the Missionary Society assures this amount. This wage is to be increased by one hundred dollars every two years until fifteen hundred dollars is reached. This is the maximum, and a total of thirty-five years of service is expected. At the end of this time, if the servant of the Lord is still full of sap and green, he may continue to serve, but doubtless at a lessened salary. When his days of usefulness are manifestly over, if he has not acquired a competence either by matrimony or matrimony, a pension of from three to five hundred dollars should be allowed for his remaining days. He is simply assured of a living, far from luxurious, I know, but certain and comfortable, without worry as to the days when the grinders cease and the grasshopper is a burden. He can give his whole undivided life to a service without fear of pauperism at the end. In return, he must make preparation and make good; he must agree to go when and where he is sent without murmuring. He may have to live and labor where houses are dingy with factory smoke, in suburbs not fashionable, in rural fields remote from railroads, in parsonages lighted by lamps, and where the bath tub is the brook in summer and the washtub in winter. He may have to live where it is crowded and congested, or where it is lone and lonely, but he will bear a commission for a life service, with its dignity and worth, and his meal barrel will not hear the scrape on the bottom, the cruse of oil will always have a flow, and no nightmare of begging bread in old age will haunt him.

In Connecticut, we can not, of course, thus standardize all our home missionaries at once, but we would do well to take on one or more of such a sort every year, and I am sure that

in the end it would make for economy and efficiency. Take some suburban or industrial field, necessarily feeble in its beginning but, perhaps, of future promise. Little can be secured from this field financially at the start, so even with a generous home missionary grant, a vealy graduate or a bob vealy student is put on the job; or, in the other case, an aged man who is a "has been" or a "never was," and the last state of the field is worse than the first. The field needed expert judgment, applied skill, and a self-supporting institution would have been readily assured or the reason quickly found why lingering death should be prolonged.

It needs the coming of a Christian statesman whose presence and power inspire confidence to save some of our rural fields from dry rot. A rural church specialist could often treat a country charge for three years and get it in such a condition that the young interne preacher or the old family doctor pastor could keep it vigorous and vital for thirty years. Would not this plan, if brought into effect, enhance the future quantity and quality of ministers serving aided churches? And would not its leverage on independent churches with available resources be tremendous? When we put home missionaries on as firm a financial footing as foreign missionaries, at least one of the figments of caste difference will be removed.

The case needs more home mission preaching and more, more home mission study. I allow that the American Board has more ably arranged, edited, and applied its achievement in literature. It has made use of the dramatic element. The conquest of a new civilization over an old one is fascinating. The lure and color of far-off foreign peoples are fascinating. It is a splendid work, both in the doing and the telling. God bless and God speed the ambassadors of the Cross in the far-away fields. The triumphs of the Cross anywhere should make us all shout hosanna.

Somehow we home missionary men have not seized the dramatic and made it dynamic. The story, if only known, could not fail to thrill. The story of the life of Kirkland would not look pale in passion or pathos even placed beside that of Livingston, and yet how many know even the name of the former? Giddings faced as much hardship and showed as much heroism as Grenfell, and the influence of his labor is perhaps larger and more lasting. But, other than biography, there are the new text-books on Home Missions, fascinating with foreigners, teeming with city folks, ascending unto holy hills on which white sanctuaries are stationed, whither the rural tribes have gone up to worship. But we have suffered our ark of the covenant to be spirited away into another though not conflicting camp, when it ought to have remained in close co-operative camps. For example, a few years ago many of us gathered under the sublime shadow of Greylock Mountain in Williamstown, in sight of the monument that marks the site of the memorable haystack. It is the birthplace, we were told, of American Foreign Missions, and I allow it, but the place is just as holy as regards Home Missions. Over a hundred years ago, five boys gathered in that grove to pray and plan for the conversion of the world. Three of the five were Connecticut boys brought up under home missionary pastors, and two were the sons of home missionaries. In that memorable meeting, though few as five were present, not all were in one place with one accord. One insurgent, Loomis, refused to unite in prayer if the petitions were to be pointed solely in the direction of Foreign Missions. I do not remark this as to his credit, but simply to state a fact. The years went on and the five youths found their life work. One of them labored as a foreign missionary for about six years. Of the other four, one served for fourteen years in home missionary work and fell on the field;

another labored for three years as a home missionary in the settlements to the northward; while another, S. J. Mills, Junior, under the commission of the Missionary Society of Connecticut, packed five full years with home mission work. His journeyings took him, in those days of toilsome travel, clear out to where the Father of Waters flows and on down to New Orleans, circling an empire for God. The remaining one of that bunch of boys, other than Richards, who went to the foreign field, was Bryan Green. He went to Congress, and as he was a consecrated Christian we may be sure he did home missionary work there, and in a place never more needed, at least now. My contention is that this haystack was built for Missions beginning at Jerusalem, as well as for those at the uttermost parts of the earth. I do feel that at the time of this centennial celebration, the foreign missionary sister should not have neglected her Cinderella sister who is keeping the Home hearth bright and burning.

Finally, what is the home missionary atmosphere in our churches? Is it close and chilly? It is with keen pain that I frequently hear from the lips of laymen and laywomen—yes; and even ministers—the dread lest their sons enter the ministry as a life service, or at least their desire not to have them so choose their calling. If this is true as to the green stick of the ministry, what would the wail be if the dry stick of home missionary service should be selected? Tell me truly, ye representatives of Congregationalism, would your hearts rejoice with exceeding great joy if a right and needed portion of your sons set their faces steadfastly to do real regular home missionary pastoral work? Would your hearts thrill if your daughters had promised their hearts and hands to earnest young ministers determined to be home missionaries? If there were no outspoken disappointment, would there be no smothered silent

regret? There is the test. We need to repent and be converted in order to be saved from this untoward generation and bring Home Missions to its honorable estate. As the apostle asserts, we are first to give our own selves, our best boys and girls, gladly to the glorious service of Home Missions, and then we shall have sufficient and efficient missionaries to send into the home stations and enough money to sustain them. If home mission offices are regarded as demeaning, or, at least, not to be desired, then our preaching about Home Missions will be platitudinous, our attitude patronizing, our gifts grudging, our prayers perfunctory, and the letter will slay the spirit which alone giveth life. Songs more than statutes save a people, it is said.

What concerns me most as to the coming days for Home Missions is the atmosphere of the churches and the attitude of heart and mind of their constituency. Have I chided too severely? I do not charge you all as derelict. I have tried to discern correctly the signs of the times and declare the same fearlessly. I realize that there are righteous folk among you, not a few, and sufficient to spare the church. You must be as the Saviour commanded—the salt of the earth, the light of world—to purify and enlighten in these times. There can be no higher calling or holier caste than for one to sustain the church in struggling but strategic fields, or extend the kingdom of God into wild and waste spots that never knew the Church of Christ and felt its saving grace. The way toward the goal of the prize of the high calling in Christ Jesus has had, and still has, no plainer path than the one bearing the sign, "In the service of Home Missions."

Every man stamps his own value upon himself. We are great or little according to our own will.—Samuel Smiles.

ON THE BACKBONE OF THE CONTINENT

Superintendent W. B. D. Gray, Cheyenne, Wyo.

HIGH on the mountain ranges that branch out in all directions from the backbone of the country known as the Continental Divide is Fremont County, now and forever the queen county of the state of Wyoming. Hidden in these mountains are marvelous deposits of gold and silver, copper and iron, coal and oil. On the extensive mountain plateaus graze immense numbers of horses, cattle, and sheep. Indeed almost everything man values or considers necessary to life or comfort is to be found within Fremont County awaiting development.

At the beginning of settlement the many streams were stocked with trout galore, and on the mountain sides large game was found in abundance. No wonder that even in those early days this section of the great Northwest was the Mecca to which the early

early as 1744. Bonneville came in 1832. Rev. Samuel Parker and Dr. Marcus Whitman, the pathfinder of the Continent, blazed their trails across this county in 1835, followed a little later by Gen. John C. Fremont, who discovered and climbed the peak which bears his name. The county was named in his honor.

The Oregon Trail, the Mormon Trail, and the "Forty-niners' Trail" also crossed Fremont County, and may still be easily followed. The lone graves of those who fell by the wayside in those early days may be seen on many a bleak hill or in dark canyons, covered in the spring time with the blossoms which grow everywhere.

The first fortified camp and settlement was known as Fort Bonneville. Washington Irving says of it, in one of his books, "This camp was strongly built of logs and was capable of with-



GENERAL MISSIONARY REEDE

explorers, trappers, and frontiersmen turned their steps. The fur companies established camps in this county as

standing severe attacks by the Indians and marauders." A few years later United States troops established a fort

and winter camp in Lander Valley, on the site of which the thriving city of Lander now stands. For many years the place could only be reached by

zation of a church and that was delayed. However, it was found that it was necessary to have some sort of an organization around which the Con-



LANDER STAGE

freight outfits, pack trains, and stages. The stages were driven day and night until their destination was reached, stopping only at regular intervals long enough to change horses and get a hurried meal. No money smaller than "two bits" was in vogue, and even now some of the old settlers long for "those good old days."

It was in 1886 that a Congregational missionary was sent into the Lander country. He made the trip in one of the old-fashioned stages, and on reaching the town of Lander immediately planted there a "Congregational stake." Freight rates were high, and goods were brought in by freight-outfits drawn by from twelve to eighteen horses.

On his arrival Missionary Reede found a goodly number of Congregationalists who welcomed him gladly. A Sunday-school was established, but the time was not ripe for the organi-

gregational forces could rally, and out of this need sprang the "Plymouth Association." This Association adopted the following preamble: "For the purpose of forwarding and promoting the work of the missionary sent into this district by the Congregational Sunday-School and Publishing Society, and hoping and praying that the way may be opened for the establishment of a local church with a resident pastor, we have associated ourselves together." To this twenty-six persons subscribed their names, and later on a church was organized.

Notwithstanding the many discouraging episodes through which the church was forced to pass, it grew in numbers and in strength. Services were held in a public hall until it was outgrown. Some four years ago a commencement was made in the erection of a commodious house of wor-

ship. A year of general depression followed and the work was delayed, only to be taken up later by Rev. Noel J. Breed and carried to completion. The Congregational Church at Glen

From the time of its organization the Lander church has steadily held a large place in shaping the mental, moral, and spiritual life of the city and surrounding country. Lander



LANDER FREIGHT OUTFIT

Ridge, New Jersey, became deeply interested in the Lander work, and has been a vital and helpful factor in making the outcome of the enterprise a great success.

holds the key to the entrance of immense areas of territory, rich with untold wealth, awaiting development by those who control the money values of our country.

HELPFUL SERVICE

By Rev. John Kocerha, Ida, S. D.

A YEAR passes very quickly when it is divided into quarters, especially here in the country. All these weeks and months seem to be short, and the last quarter has been the shortest. The reason probably is that we have waited for it so anxiously and tried to make up what we lost by the severe winter we had. At the beginning we thought we should accomplish great things, but we now see that we have done only little ones.

Nevertheless, our hearts are thankful for God's mercy and God's help. We are glad we can say, "We have done what we could." We did not accomplish as much as we wished. In the first place, we had bad roads until the middle of April. They were full of mud and water, and where our congregations are from five to nine miles apart, we can not do the great things we wish to. For six weeks it was possible to hold only one service

on Sunday. It was held in the afternoon and was well attended.

For a week we held revival meetings, and, in spite of the bad roads, many people came to hear the gospel of Jesus Christ. As the revival is unknown among Bohemians, we thought we should fail altogether, but as I stated, we had a nice crowd every evening, and some of the people have been enlightened and strengthened.

Since the middle of April we have had better weather, and of course better roads and better attendance. We are coming back to our accustomed order. The missionary did not make as many calls as usual, and there are several reasons for it. In the first place he had to move. The farm where he lived was rented, and he had to look for another residence. After a long search a place was found quite a distance from the field. At present he is living ten and a half miles from the schoolhouse in which he preaches.

and now desire us to go there every Sunday. This church was built by the Methodist Episcopal people, but has only three or four regular mem-



REV. JOHN KOCERHA



BOHEMIAN TEACHERS IN
PUBLIC SCHOOLS

This is a great hindrance to the work. Too much time is spent on the road and fewer families are visited.

I have recently been asked to preach in the Norwegian church in Sedgwick, which is seventeen miles from us. Some of these people attended our services, became acquainted with us,

bers. These members are trustees and officers. The people of the community are almost all Lutherans, not organized, however. Sometimes they have preaching, but most of the time they are without it. They hold Sunday-school services. The church is a fine building, and the Free Methodists are now trying to get in. They hold revival meetings occasionally. The minister comes, but the work does not amount to much. I was called there by the trustees and have accepted the call, thinking that it may be well worth while to work among these people. There is a large attendance, from fifty to eighty-five, and much interest and enthusiasm are shown. One Sunday, we collected fourteen dollars, with which money we shall purchase gasoline light.

The work among the Bohemians is exceedingly difficult. The old folks are hard to reach and the young folks are very changeable. There is no co-operation. But in spite of the fact that we sometimes become discouraged lots of good is done. The superin-

tendent of the Hyde Company told me recently that the Bohemians had changed remarkably in the past few years, especially the young people. We hear similar remarks from the merchants and doctors who come into contact with them. It is most encouraging to find that outsiders notice a real improvement.

With the ending of this year's work we think of the great goodness of our heavenly Father who has enabled us to achieve such success as we have had, and we are grateful to Him. Our prayer is that His name may be manifested through our work. This is a large community and our opportunity is great.

THE LAST WORD FROM THE FARTHEST NORTH

By Rev. Philip E. Bauer, Nome, Alaska

[EDITOR'S NOTE.—Mr. Bauer has done a splendid piece of work in the Far North, and is now leaving Nome with the conviction that another can take up and carry forward the missionary task better than can he. The last two sentences of this article explain in large part this feeling. We shall hope to hear from his lips the story of Alaska on many platforms in coming years.]

WHEN I first came to Nome I saw the saloon business was so firmly intrenched that I felt sure I need not trouble myself about any reforms which had greatly interested me and taken up much of my time for a number of years before I began work in Alaska. I rejoiced that I could devote my energies to my parishioners. But here I am, in the most northern town in the United States—a mining camp, where “booze” seems to be the warp and woof of the business and social life of the people—in the midst of a red-hot campaign for prohibition. I am happy to be the spokesman for the “drys.”

On the first of April a mass meeting was held by the advocates of prohibition, and the people sat patiently through a number of addresses, interested to the end. I told them that prohibitionists were not fanatics, and pointed out that the intelligence of the world has arisen against the use of liquor. I referred to Lloyd George's recent statement that “booze” is a more insidious foe to the welfare of the British Empire than either Austria or Germany. I told them that saloon men are all out to make money, and that, as a rule, they do not like the business in which they are engaged.

Business everywhere will prosper if the saloons are closed, and much of the money that is now spent on drink would then be expended on necessities and luxuries.

I also spoke at a mass meeting held under the auspices of organized labor to promote the welfare of the workers in the community. The hall was crowded, and dozens who could find no standing room, left, greatly disappointed that the capacity was so insufficient.

The title of the address was “A Cure for Social and Industrial Evils.” I reviewed present-day conditions, and said that there is much that needs remedying. I pointed out that the masses, as a rule, do not think clearly for themselves but let others think for them and lead them on, while a great many pride themselves on their ignorance of industrial and economic problems. I denounced the drink evil, citing figures given by various authorities regarding its effects on the moral nature, and also giving statistics from my own experience as chaplain in the Oregon state prison. I felt that I had not paid too high a tribute to the Nome saloonkeepers when I referred to them as men who are too good to be in a bad business.

The two surprises of the last three months have been the Christian Endeavor meetings and the enthusiasm manifested by a Shakespearean Club which now seems to be a settled feature for Monday evenings. We really have some of the best Christian Endeavor meetings I ever attended—I mean from the standpoint of interest and real helpfulness to those who attend. At the beginning of the year, hoping against hope, we called a meeting of those who would like to form a class for the study of Shakespeare. To our surprise twenty responded, and now thirty-six meet every Monday night. Cards, dancing, and all sorts of parties are giving this class

the right of way, and to my mind this speaks well of a community which has often been accused of being frivolous.

In spite of our efforts to keep it going, the Sunday-school is not in a very flourishing condition from the standpoint of attendance. The storms and extreme cold weather may have had something to do with the dropping off of some members, but there are other causes as well. Of course, my activity in behalf of prohibition is having its effect on the church, and is causing some of the "wets" to withdraw their children from the Sunday-school. It will also undoubtedly affect the efforts of the trustees in providing the running expenses.

LAYING A FOUNDATION

By Rev. J. K. Nutting, Crystal Springs, Fla.

FOR some time our work has been carried forward under varied phases of encouragement and disappointment. All services have been kept up except two evening meetings, one of which was prevented by a storm, and the other was omitted on account of Sunday-school work which required attendance at Zephyrhills.

A few months ago we were favored with a visit from the "Florida Flying Squadron." The presence of the able speakers and their excellent sermons were a great encouragement to our little band of Christians, and at one time it seemed as if a notable work might be accomplished. Several youths and one or two adults seemed to decide for Christ. At least they signed cards to that effect. But the meetings were so transient that there was no cumulative force of truth, and our hopes were disappointed. We trust some real decisions were reached, but though we earnestly followed up the cards and did our best to change impulse into radical decision, the results have not been satisfying. Ordinary evangelistic effort in this community is up against

a cold, settled unbelief which allows truth very slight chance. The authority of the Bible, and of the God of the Bible, being unrecognized, ordinary appeals have little to stand upon and are thrown lightly aside. It has become known that distinct effort was made by unbelievers to prevent some who signed cards from carrying out the purposes thus indicated. Questions of the authority of the Bible and of the reality of religion were proposed to mere lads and lasses who were unprepared to answer them. Only long and kind personal effort, with the backing of loving Christian character, can bring about decided results here.

Unfortunately sectarian prejudices prevent the different professed Christians from joining their forces so as to present a united front against unbelief. Christianity is not sufficiently earnest to produce general union. Even some members of churches of our own order in their own homes remain unconnected with our church through some grouch concerning individuals who are already members—

objections which to us seem groundless. But we feel that what has been accomplished in the few instances of evident conversion and Christian development, have been worth all they have cost and that greater results may be expected in the future. The difficulty is to win the attendance and attention of the unbelievers so as to give truth its rightful chance. Our people are not immoral or scandalous in life. We find them good neighbors

and personally friendly, and we have never lived in a community more free from crime. Not a single arrest has been necessary in the more than two years of our pastorate. Houses are hardly ever locked and petty theft is virtually unknown. No known instance of social scandal has transpired and there is no notorious vice. The obstacle is simple unbelief. How can we leave so interesting a people without making every effort for them?



WORK FOR GERMANS IN A LARGE CITY

By Rev. R. Hilkerbaumer, Omaha, Nebraska

“WHAT a difference there is,” is the usual exclamation of those who enter our church at the present time. We have put in new pews, the woodwork has been painted, the walls papered, and the entire inside of the building presents a very nice appearance. Our congregation, especially the young people, particularly enjoy the basement, where our social meetings are held. There are a number of improvements which need to be made, but we will do this gradually as time and money permit.

The attendance at our services is increasing slowly but steadily. During the winter months, I had a class of five young people in religious instruction. On Easter Sunday they all joined the church. Four other members were taken in the same day and four more the following Sunday. The Sunday-school is growing and the young people's society has about thirty-five members.

I am also trying to start a Sunday-school mission in South Omaha. Upon investigating this section I found some sixteen families with about twenty or twenty-five children between the ages of seven and fifteen, who have no church home. The mothers of many of these children have promised to send them to Sunday-school if we are able to start. These people are

Germans from Russia. There is one German Lutheran church in the district, but the people are of the Reformed religion, and will not unite with the Lutheran church. Some of the men folks are not greatly interested in church matters. They would rather give their money to the saloon keepers, but there are some among them who would be glad to have a Sunday-school and preaching services. I understand that on Sunday it is their custom to get together and drink to such an extent that sometimes things get pretty lively. What is our duty? Shall these children be left without any religious instruction? None of the people in this part of the city are very well off. Every one is a renter, and they have no property of any kind. Many of them have debts to pay, and all of them work in the packing houses. It seems to me that more and more of these German Russians are coming into South Omaha. In the past most of the people in the packing houses were Bohemians, Italians, and Roumanians, but now the German Russians are taking up this work. We have held services in this district two or three times. The meetings were announced in good time, and every family was invited to come, but only three or four of them attended. Our main difficulty is a meeting place.

The houses are entirely too small, as two and three families live in one house. But there is an old church which was formerly used by the Danon-Norwegians. This church is for rent or for sale. The rent is only ten dollars a month, and the sale price, with two lots and a five-room house, is two thousand dollars; or, with the church and half the lots, one thousand dollars. The building is old, but could be put in fine condition at a comparatively small expense, say a few hundred dollars. This would include an organ and all the necessary furniture, and give an excellent opportunity to establish a church and Sunday-school in South Omaha. But the people are poor and afraid of the expense, and there is no possibility of their being able to secure this prop-

erty. I am personally interested in this field, and I am sure that if that church could be bought we would have a fine opportunity in the future. What shall we do? Is it not our duty to save these children, and the fathers of these children, if possible? If they are not as deeply interested in the church as they should be, might they not, by "bringing the church to them," become convinced and converted to the Lord later on? They could send their children to our Sunday-school here in Omaha, as our church can be reached by means of the street cars; but some of these families have from three to six children, and the weekly expense would be in the neighborhood of fifty cents. Such is the condition in South Omaha. The harvest field is there. Shall we start the work?

THE SCHAUFFLER MISSIONARY TRAINING SCHOOL

THE SCHAUFFLER MISSIONARY TRAINING SCHOOL, by Henry Martyn Tenney. 344 pages. One dollar, postpaid. Published by the School, 5111 Fowler Avenue, Cleveland, Ohio.

At last an adequate history of this School has been written. The author, Rev. Henry M. Tenney, D.D., has been associated with the work from the beginning, and as a member of the faculty for the last three years. One year he lived at the School. He thus came to know it in its inner spirit. No one was so well fitted for the task.

The history begins with the man who told the Russian Ambassador who warned him that he would never be allowed to introduce Protestantism into Turkey, "Your Excellency, the kingdom of Christ, who is my Master, will never ask the Emperor of all the Russias where it may set its foot." The steps are traced by which that man's son, Rev. Henry Albert Schauffler, D.D., was prepared for his great work, one part of which was the founding of the school for training Bible readers.

The story is graphically told of how the school grew from one scholar and one teacher in 1886 to thirty-eight students of fourteen nationalities in 1915. As Dr. Fraser says, "This is a romance of the Kingdom."

The struggles and successes of the School are faithfully depicted, and the hand of God in it all is made very evident. The uniqueness of the aim and spirit of the institution is clearly brought out.

The continuing need of such a school is made clear, for, "The dynamic of immigration in the past has been the oppressions and hardships experienced in the home lands where war is now raging, and the longing for liberty and opportunity. Let the war end as it may, it can not fail to leave its survivors in a vastly more deplorable condition than they were before. Who will wish to escape from these stricken lands? And whither shall they flee but to this land which has become the home of so many of their people? What a field is thus opening up for our Christian churches! What a field, especially for the graduates of Schauffler!



THE TREASURY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY



MONTHLY COMPARATIVE STATEMENT

		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF JULY	Average two previous yrs.	\$ 7,523.50	\$ 1,787.77	\$ 9,309.97	\$ 1,606.62	\$ 7,703.35	\$ 5,575.77
	Present year.....	5,662.14	1,488.56	7,145.70	2,040.87	5,104.83	10,271.29
	Increase.....				\$ 434.25		\$ 4,695.52
	Decrease.....	\$ 1,861.36	\$ 304.21	\$ 2,164.27		\$ 2,598.52	
FOR FOUR MONTHS FROM APRIL 1	Average two previous yrs.	\$ 25,994.53	\$ 8,351.97	\$ 34,346.50	\$ 8,419.99	\$ 25,935.51	\$ 40,334.71
	Present year	22,485.63	7,888.79	30,324.42	12,294.98	17,029.44	78,742.19
	Increase.....				\$ 3,883.99		\$ 33,403.48
	Decrease.....	\$ 3,508.90	\$ 513.18	\$ 4,022.08		\$ 8,906.07	

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately, forty-eight per cent., or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about \$23,000 annually. Contributions from churches, societies, and individuals afford substantially forty-three per cent., or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 5; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33; Washington, 3; Wisconsin, 10.

Put your finger on the figures in the last line of the next to the last column—"Decrease \$8,906.70." This in four months! We shall not decrease our work at once, hoping that the coming months will convert this decrease into an increase.

As last month, we insist that we are losing ground unless we more than hold our own. The standard of preceding years is not the real standard. If we could present an accurate figure for the work which we should be doing, this would afford such a criterion. To do only what we have been doing leaves far too much undone. As an example of many calls which we can not answer because we dare not incur debt, here is a brief excerpt from a recent letter from a field whose application had to be refused for lack of funds:

We have been visited with a cyclone that reached within a few miles of D—, about four miles from us. In its train the grain that escaped the flood which washed out our railroad tracks was destroyed. The hail was so serious that the trains were unable to proceed. Wheat fields, rye, oats, all grains were destroyed. A more broken-hearted people can not be found. After all the years of suffering, for the first time in their experience, a bright prospect was before them, only to be swept away in sad disappointment. God help these poor people. For one blessing we are thankful—no lives were lost. If you should allow me to remain here another year, I will consider it the will of God and suffer with the people. If you decide otherwise, I pray you to send a capable man to these deserving people.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

General Secretary, Charles H. Richards, D.D., Treasurer, Charles H. Baker.

Church Efficiency Secretary, William W. Newell, D.D., 19 S. La Salle St., Chicago, Ill.

Field Secretaries, John P. Sanderson, D.D., 19 S. La Salle Street, Chicago, Ill.; William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

"Is the pastor really the Key-man?" This was the question of a pastor at a recent missionary meeting when both home and foreign missionary societies were being considered. Undoubtedly he is. The local church is the home-base on which all our missionary work depends. If every one of our six thousand ministers were as well posted, as zealous for the progress of the Kingdom, and as enthusiastic as some of them are, they would communicate their knowledge to their churches, and give them their own eager purpose to send the Gospel into every dark corner of this country and the world to their churches. Then contribution for the work would come spontaneously, and the treasures of all our missionary societies would overflow. Yes, the pastor is the Key-man.



Vacations are ending. This is the month for pastors to lay out a program for the year. Don't fail to set apart one service or more for the careful consideration of the work of each of our seven national societies. It will widen the horizon of the Christian life for your people.



There is a little German church in Michigan which is waiting anxiously for money enough to come into our treasury to enable our Board to vote a parsonage loan of \$500 to help shelter their pastor. They are newcomers to this land of freedom. The church is but four years old. They wonder how hearty is their welcome from us, and how generous is the fellowship we extend. We shall surely give them the practical assurance of our fraternity with them if some one will send us the money. Then they will feel at home in this strange land.



There is another interesting church out in Montana which is also waiting anxiously for a parsonage loan. This is not a church of "new Americans." They are of old American stock, whose forebears for several generations lived in eastern and middle western states. They have moved into that new country to better their condition. They have a first-rate minister who did good work in Wisconsin before he set his face still farther westward. But they cannot get on with so small a loan as was first proposed. They need \$1,000 in order to pay last bills on a parsonage which will cost three times that amount. If you knew what a winter in Montana means you would hurry up your parsonage gift to our treasury so that we may vote this loan before the biting blasts of winter sweep through that state.

Plentywood, Montana, is preparing to ask us for additional aid to enlarge its building and provide ample accommodations for its growing work. Under the present pastor, Rev. F. E. Henry, church attendance and Sunday-school have doubled; an unusual service crowds the auditorium to overflowing; the social rooms are so small that guests have to stand waiting for an hour before they can be seated at table. They wish not only to enlarge the place of worship, but to finish large rooms in the basement, and to add a gymnasium so that they may reach the young life of the town adequately. The pastor also does a large outside work. Plentywood is the commercial center of the region, and Mr. Henry considers that his parish includes twelve preaching points and several other centers of work. On Memorial Day a choir of nearly a hundred voices from these outstations and some of the town churches led the singing for nearly a thousand people. The parish extends thirty miles northeast, twenty-five miles southeast, twelve miles north, and sixteen miles southwest from Plentywood, and touches twenty-five townships. The pastor makes the round of these points about once a month. He also provides a reading room for young people, has a dramatic club and a chorus choir, and has a boy-scout band. He proposes to have an orchestra for the Sunday-school in the fall. There is something doing in Plentywood. Who will help us to help this pastor in his enlarging work?



We are glad to receive the conditional gifts which some of our friends are sending. This is likely to be more and more a favorite method of benevolence. The donor receives a good dividend semi-annually as long as life lasts. Then, when there is no longer need of its support, the money goes at once into use as a part of our Loan Fund, and begins to help build church after church, renewing its work every five or ten years. In fifty years it will be help to erect from five to ten or more houses of worship where the gospel message will be proclaimed. They are monuments to the Christian devotion of the donor.

THREE ANCIENT CHURCHES IN NEW ENGLAND

THOSE who suppose that the Church Building Society gives its attention to the western frontier only are mistaken. And so are they also wide of the mark who think that its work is only for the little new churches just struggling into being. Every part of the country receives its ministry of encouragement and help, and old churches as well as new lay hold of its hand in their emergency.

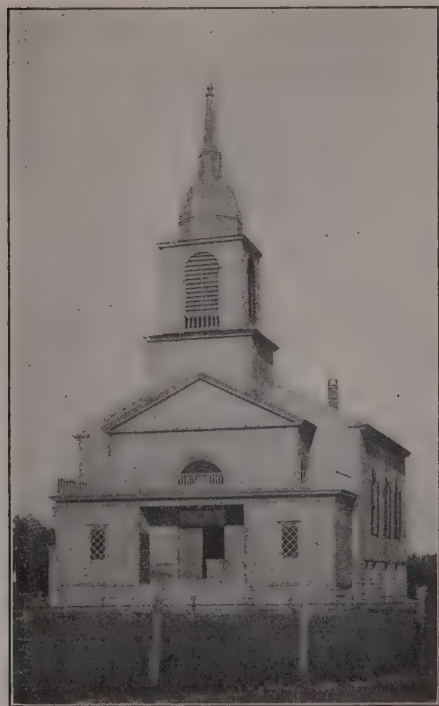
It has recently had the privilege of co-operating with three of the most venerable churches in New England in their effort to make adequate provision for their work. In one case it was to equip the church for the natural expansion of its work; in the two other cases it was to assist the recovery of the church after serious

catastrophe. The Loan Fund afforded just the aid needed.

The *First Congregational Church of South Portland and Cape Elizabeth, Maine*, was the first of these. It celebrated its one hundred and seventy-fifth anniversary six years ago. Tourists entering Portland harbor by steamer find its steeple on meeting house hill a welcome beacon. It occupies a commanding position, overlooking Casco Bay and the sea as well as the city of Portland across the Fore River, and a wide stretch of the Pinetree State. The church was organized in 1733, and is therefore older than the United States, or the State of Maine, or than the town of Cape Elizabeth in which it is located. This section was visited by explorers and fishermen before the

Pilgrim Fathers landed at Plymouth. In 1614 Captain John Smith of Pocahontas fame named the long cape after Elizabeth, Princess Royal of England, then eighteen years of age. She was the daughter of James the First of England, granddaughter of Queen Mary Stuart of Scotland, and the sovereigns of England since George I. have been her descendants.

For a hundred years before this church was organized there were



FIRST CONG'L CHURCH, SO. PORTLAND
AND CAPE ELIZABETH, ME.

settlements along these shores, but those who received royal grants in Maine were staunch adherents of the Church of England. The communities suffered heavily in the French and Indian wars. Not until 1713 was peace assured, after many had been massacred, and many of the survivors driven away. Efforts were made to resettle the eastern townships, and the grandchildren of original settlers came

back to their old homes. Most of the Episcopal families had then become Congregationalists. The town meeting appointed a committee to select a minister, and voted £55 (\$275) for his support. Services were held in a loghouse used also as a garrison. The people were poor, but were glad to have this rude shelter from the storm and their savage foes, and their worship was as genuine as though it had been in a cathedral.

In 1734 the first meetinghouse was built. The frame was hewn from white oak trees cut on the premises, and the white oak stumps were found under the church when repairs were being made a hundred years later. The building had galleries around three sides, and its large square pews were filled with people who came from miles around, the women riding to meeting on horse-back, on pillions behind their husbands. There was no way of heating the house even in the coldest winter weather, though probably some of the women had little footstoves, with live coals inside, which were common a hundred years ago.

Twenty-two ministers have filled the pulpit of this ancient church. The second pastor, Rev. Ephraim Clark, found a strong minority violently opposed to him, but he lived down criticism, won over his opponents, and rounded out a pastorate of forty-one years. He was chaplain of a regiment in the Revolutionary War. The present pastor, Rev. John A. Waterworth, has for nine years been the leader of the flock, and the wish is expressed that his pastorate may equal that of parson Clark.

The present house of worship was erected in 1835, and the parsonage in 1893. For many years the need of a place for the Sunday-school and social meetings was greatly felt. Not long ago the meetinghouse was raised several feet, and a fine basement completed, with all the needed equipment for community service. Repairs were also made on the structure,

and the auditorium improved. While the people gave generously for this improvement which enables it to be the spiritual helper of a growing community, they were glad to avail themselves of the aid of this Society, and are repaying instalments of the loan received.

It is interesting to note that the town meetings have often been held in this meeting house. It has a civic importance as well as a spiritual value. In front of the church now stands the monument in memory of the sons of Cape Elizabeth who served their country in the Civil War.

The Congregational Church in Raynham Center, Mass., is even older than the church in South Portland. It was organized in 1731, two years before the General Court of the Province of Massachusetts Bay, which had acquired control of Maine, set off from Falmouth the separate parish on Cape Elizabeth, provided the people dwelling there "shall constantly support," and "within two years shall erect a sufficient House for the Public Worship of God, and shall also settle a learned and Orthodox minister among them of good and sober Conversation." This is by no means the oldest Congregational church in Massachusetts, the cradle of Congregationalism in America, yet few in the country of any denomination can boast so great antiquity.

The village is three or four miles east of Taunton, and connected with it by trolley. Seven-eighths of the population (which numbers about 1,700) are native Americans. The remaining eighth is mostly Portuguese. It is a rural community, undisturbed by the problems and difficulties that trouble their

urban neighbors. For more than a century and three-quarters the residents gathered Sunday after Sunday within the walls of the old New England meetinghouse which was their church home, and one generation of children after another was baptized and brought up in the faith of the fathers. Not everybody went to church but all looked upon the old house of worship with affection and pride.

But two years ago the cry of "Fire" rang through the village, and within a hour or two the old meetinghouse was in ashes. The dearly loved home of the church was burned to the ground. The catastrophe brought a shock of sorrow to the entire community. They estimated that the property loss was \$12,000, the destruction including the pipe organ, two cabinet organs, the church bell and the furnace. They had but \$4,000 of insurance, supposing themselves to be little in danger of a disastrous fire.

But the people rose with heroic resolution to rebuild. They had but thirty-six members, and none of great wealth. But they were ready to make great sacrifices that the temple of worship might be restored. They had no debt, and had never been aided by the Home Missionary Society or any other. They felt that an attractive and substantial house of worship



FIRST CONGREGATIONAL CHURCH, RAYNHAM CENTER, MASS.

should be built on their fine church site. They wanted no extravagant auditorium but one which would be comfortable, with suitable rooms for the Sunday-school and social meetings. So with their own sacrificial gifts, the aid of interested friends, and the helping hand of the Church Building Society they have erected an admirable new house of worship which is the center of the intellectual, spiritual and even economic life of that community. So the banner of the Pilgrim faith and polity still floats in Raynham Center.

The Congregational Church in Wareham, Mass., is almost as old as

parts of the country the sturdy character and the devotion to the cause of Christ developed in this old church home.

For many years this was the only religious organization in the town. Its first meetinghouse was built before the town was incorporated, and afterward was used for the town meetings—a Parliamentary center in which civic questions were discussed and settled.

It has had four meetinghouses. The first was used for many years, but in 1770 a new edifice was erected which stood till 1828, when it was torn down and a new house of wor-



CONGREGATIONAL CHURCH, WAREHAM, MASS.

the two described above, but not quite. It was organized in 1739, and has just celebrated its one-hundred-and-seventy-fifth anniversary. Situated not very far from the historic spot when the "band of Pilgrims moored their bark on the wild New England shore," it has maintained the ideals of that brave company through all the years of its existence. In the old colonial days it was a faithful witness to the truth. It saw the birth of our Republic, and has shared the varied experiences of our entire national life. Its sons and daughters have carried into various

ship, with tall columns in front, was built in its place. This was destroyed by fire in 1904, and a new structure was erected upon the same site. Fire again visited the place with destructive energy in 1913, just nine years after the former stately edifice had been burned to the ground.

The double calamity did not, however, crush the spirit of the brave members, but they resolved to build anew, and in a way to meet more fully the needs of the community. It was felt that the new house of worship ought to be such as would maintain the honor and dignity of this

historic organization, and at the same time attract and assist the young people and those who have had no church

church, half stone and half timber, with a Sunday-school building, and have now a fine property worth about



INTERIOR, CONGREGATIONAL CHURCH, WAREHAM, MASS.

home. So, with the aid of the Church Building Society which came to the rescue, they have built an excellent

\$26,000. Under pastor Groezinger this ancient church is now renewing its youth.

A MONTANA BISHOPRIC

SOMEBODY ought to give Rev. Raymond B. Walker of Wibaux, Montana, a Ford car with which he may make the rounds of his preaching stations. Not content with being pastor of a church at a single point, he is multiplying his usefulness by reaching out for many miles to give the gospel to those who would not otherwise hear it. He has told us in these pages of his four regular outside preaching points, with two others likely to be added soon. This is a little diocese which a bishop may gladly have under his care.

But he needs an automobile to reach these stations on successive

Sunday afternoons. A Ford car is just the thing for him—light, strong, simple, and of moderate cost for maintenance. In these points it resembles the preacher himself. With it he could speed over the great plains of Northeastern Montana, where farms have recently taken the place of the great stock ranches, and billowing fields of grain are seen instead of great herds of cattle. The people of these outstations, sixteen and twenty miles away, give him a glad welcome when he comes, but how is he to get there unless some one provides for him some mode of conveyance. A friend has sometimes kindly

taken him along in his car, and at other times he has hired a livery team. But with such a wide and growing work he ought not to be left in uncertainty or perplexity as to how he is to reach his preaching service on Sunday afternoon. Some one who is reading this page can give him that Ford car as well as not.

This all grew out of the fact that a dozen years ago the Church Building Society helped to build a church in Wibaux, when frontier conditions were more apparent than now. Being just over the line from North Dakota, preaching could be main-

But this ingenious and resourceful pastor thought not only of new work for the remote portions of his large parish. He had his heart set on making a new kind of church for the people in the town. He was determined to make it a man's church, and a young people's church, and a church in which all the better interests in the community should be served, and not let it be merely a place in which the activities were chiefly carried on by women and children. He made the men see that religion is a man's job. He stirred up the conscience and kindled a desire for better things.



CONGREGATIONAL CHURCH AND COMMUNITY HOUSE, WIBAUX, MONT.

tained here in connection with work in the sister state. For several years before the house of worship was built, this was a preaching point for the missionary. The little sanctuary, then erected, seating about eighty people, made a comfortable church home in the growing village. It has become a busy community of a thousand people, and when pastor Walker settled in the cozy parsonage about three years ago he found a good constituency of wide-awake and intelligent people from Wisconsin and Iowa.

He became the young people's partner in their recreations as well as their efforts for improvement. He made everybody think about civic progress and the betterment of the common life.

Of course the church waked up and grew. The little sanctuary became too small. Instead of an auditorium for eighty, they needed one that would seat at least two hundred. They counted a hundred families in their congregations, and they represented thirteen different denominations. They constituted really a union church

though flying the Pilgrim banner. They wanted also several auxiliary rooms to provide for the various needs of church and Sunday-school.

But they wanted more still. They had caught the vision of their leader, and wanted a "Community Building" in which all the people of the village and of the country roundabout could find fellowship and benefit. They moved the parsonage to a new location, and on its former site near the church they built the new community

mine. It is intended to serve the interests of the whole community."

The building contains a convocation hall large enough for a good-sized audience. Removing the seats, this becomes a gymnasium, or a place for basket-ball or other games. The citizens may hold their public meetings here; and the farmers may hold their conferences in it. The Y. M. C. A. may use it, and other societies may take advantage of its facilities. Of course it is under supervision, and pastor Walker, with an office in the building, is secretary of the association which manages the work, and guardian angel of the young people who flock to it.

There is a rest-room for the tired women who come to town with their children. The place is a banquet hall on occasion, a good kitchen being a feature of the building. A smoking room for the men, a reading room for the boys, a bath room, committee rooms and coat rooms provide for various needs. The entire community work is in close connection with the church, whose pastor is the leading spirit in it, although he has enlisted all the men of his large parish in co-operation with him.

This large program for the church was brought before us when we were asked for renewed aid for the enlargement and improvement of the church and parsonage. The whole work is of great promise and we are glad to have a share in it by our grant and loan.



CONGREGATIONAL PARSONAGE,
WIBAUX, MONT.

house. Is a plain but commodious structure, well suited to the needs of the people.

Prof. Thomas Shaw writes of it: "A beautiful building has been erected for the accommodation of the townsmen and farmers alike. The building was secured by public subscription, and both townsmen and farmers contributed toward its erection. Both alike, therefore, have an equal claim on the building. Neither can say to the other, this building is



WIBAUX, MONTANA

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Albert E. Dunning, D.D.; Vice-President, Charles R. Brown, D.D.; Secretary, Rev. Frank M. Sheldon; Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

CONGREGATIONAL WORK AT WISCONSIN STATE UNIVERSITY

By Rev. J. E. Sarles

OUR great state universities present large and important fields for religious work, until very recently altogether neglected by the churches. Each year there gather at our own university about a thousand students from Congregational families, something like seven hundred being in residence during the two semesters. As a state institution, the university can do nothing in the way of promoting the religious life of its students.

Some eight or ten years ago different denominations in the state awakened to the opportunity of this growing field. Here were thousands of young people with nothing being done for them more than the Madison churches could do, their hands already full with their own local work. In other states the same vision was being met.

In Wisconsin, besides the Congregationalists, the Baptists, Catholics, Lutherans, Methodists and Presbyterians established university pastorates, and this last spring the Episcopalians added a representative. We are working together in a most gratifying way. Five of us are united in an alliance which, for the past seven years, has been holding weekly meetings where we

discuss our common task, exchange experiences and plan for such work as we can do together.

My own work is two-fold through personal contact with individuals and through organized activities. I am becoming acquainted with as many of the young people as possible by calling upon them and by conference in my office. I find the latter way far more satisfactory. By arranging before hand, a time is found when the student is most at liberty. It is not infrequent that a young man will remain an hour or an hour and a half, sometimes just visiting, sometimes discussing problems he is glad to talk over with an older person he knows is his friend.

One thing I am emphasizing is the claim of the church upon the student. Never before had I realized the importance of church membership as this work has revealed it. About half of our Congregational young people last year were members of their home churches. A great many had united as children and many of these have come to feel that they have outgrown the decision of their earlier years in this matter. To bring these young people to unite with the local church as associate members is often very difficult. It involves

their reaffirmation of belief in the things the church stands for and a re-expression of church loyalty at a time when they have come to think independently. With many it is either this or drifting away from the church altogether.

Personal contact with individuals is essential, but no less essential are our organized activities. There had been partially established, during the last semester of my predecessor's service, the Congregational Students' Association. The association comprises a number of departments.

The Church Department seeks to promote church attendance and church membership.

The Social Department provides for the social life of the association.

The Music Department furnishes music for association gatherings and co-operates with the music department of the Madison Congregational Church.

The Department of Religious

Education interests students in the University Bible School which meets in the First Church Sunday noons with men from the University faculty and the university pastor as instructors.

The Department of Social Service welcomes new students, helps in finding rooms and securing employment, visits the sick among the students, co-operates in the social service work of the city, and with the Madison Congregational churches in their work with young people. The heads of these departments, with the officers of the association, constitute the University Pastor's Cabinet. This cabinet holds frequent meetings and is enthusiastic in planning and working for the welfare of our students. So successful has the work of our Congregational Students' Association been considered that similar organizations have been developed this past year among the Baptist, Lutheran and Presbyterian students.

AWAKENING OF MORMON YOUTH

A CRISIS from within is said to be facing the Mormon Church. The knocking heard at the door is made by the hands of the youth of Mormonism. We are told by Prof. Edgar James Banks that at the last Commencement of the University of Utah, a Mormon student, chosen to represent his class upon the graduation platform, spoke on the subject of "Needed Reform." "He attacked the conservatism of the State and the Mormon attitude toward things in general." The regents are said to have gasped, and to have realized that "the old order of things had passed away, and that at last freedom of thought had entered the Mormon world."

The faith of the younger element is shaken, so the writer explains, by

the discovery that one of the sacred books is spurious. The knowledge of this fact was unwittingly revealed by the elders themselves in giving to Bishop Spalding, of Utah, copies of the "Book of Abraham" to be inspected by Egyptian scholars.

This book, according to the words of its preface, claims to be a translation by Joseph Smith "of some ancient records that have fallen into our hands from the catacombs of Egypt; the writings of Abraham while he was in Egypt, called the Book of Abraham, written down by his own hand upon papyrus." In *The Christian Herald* (New York), Professor Banks, who is himself an archaeologist, and has explored and studied the ancient remains of the East, writes:

"Accompanying 'The Book of Abra-

ham' are several illustrations of the Egyptian documents which Smith pretended to have translated, and which he claims were written by Abraham. They are genuine ancient Egyptian documents, as any scholar familiar with the Egyptian characters may see at a glance. Smith seems to have obtained the documents from a sea captain. The hieroglyphic inscription is very short, but Smith's translation of it covers thirty pages of printed matter. At the time Smith's translation was made no man could prove that it was not correct, for the hieroglyphs could not then be read; but now they are as easily read by scholars as the page on an English book.

"Some two years ago Bishop Spalding, of Utah, persuaded the Mormon leaders that it would be well if Egyptian scholars might be permitted to see the inscriptions, the supposed translation of which is the 'Book of Abraham.' The leaders of

the Mormons, convinced beyond a doubt that Smith's inspired translation was correct, willingly supplied Bishop Spalding with copies of them, and these copies were submitted to several Egyptian scholars for translation. "But the Mormon elders made a fatal mistake. A glance at the inscriptions convinced the scholars *that Smith's translation was purely imaginary*. The inscriptions are not upon papyrus, but upon small clay objects, which the ancient Egyptians placed as cushions beneath the heads of the mummies.

"They make no mention of Abraham in Egypt; they are merely short prayers to the Egyptian sun-god.

"So, instead of verifying Smith's translation, the scholars presented to the world scientific and absolute proof that Joseph Smith was not inspired to translate the inscriptions, that his alleged translation was purely imaginary, and *that the 'Book of Abraham' was not a translation of the inscriptions at all.*"—*Literary Digest*.



GOOD WORK AT THE RIO GRANDE

A NEW departure is the weighing and measuring of the pupils at the end of each month. Every pupil has made a healthy gain in height and weight, one pupil gaining seven pounds in one month. The psychological effect of this experiment has been that we have had fewer complaints about the food than in the past. In one case when a disgruntled pupil wrote his father that, "the boys and girls are all the time hungry," it gave us great pleasure to report to the father that his boy had gained nine pounds in two months on the school's starvation diet.

The industrial work has been kept up to the high standard set in previous years. A large amount of work has been accomplished by the girls in their sewing classes. Among the articles made are 76 comforters, 15

sheets, 12 pairs of hem-stitched curtains for the new dormitory, besides the usual mending and new and made over dresses for the girls and considerable fancy work.

The domestic science department has turned out 7,852 2-lb. loaves of bread in seven months; 37,881 meals have been served and all the girls have had practical instruction in house-keeping.

The boys have done most creditable work in manual training. Among the important pieces made are the following: 1 fireless cooker, 3 stationary laundry tubs, 1 hall door, 3 folding ironing boards, 2 typewriter stands, 1 morris chair, 1 library table, 1 desk, 1 piano bench and a variety of smaller articles.

The school farm is constantly increasing in productive value. In this

department the dairy yields the largest financial returns.

Our older pupils have grown steadily in their religious development. Their influence in our school has a marked effect for good. While their experiences have not been of the spectacular order, we know them by their works. If sincerity, singleness of purpose, honesty and responsibility to their tasks are not the marks of Christian character then we know them not.

Four weekly Bible classes have been conducted, for the lower grades the work has been given in Spanish by Miss Smith. The pupils have manifested the most delightful interest in their Bible study.

Daily before the evening study hour the school family meets in a simple chapel service. One night each week Miss Smith has conducted this service in Spanish. The pupils have attended Mrs. Dunn's Sunday School class as regularly as the weather permitted, and those who understand sufficient English have been greatly helped by our Sunday morning church services.

For some weeks the Sunday evening services at the school have been conducted on the plan of the Christian Endeavor. The pupils have readily taken part in these services and at one of the recent meetings three of them reverently led in simple earnest prayers.

On special occasions Dr. Heald, Rev. Mr. Hernandez and Rev. Mr. Moya have conducted the Sunday evening services in Spanish. And since the majority of our pupils do not yet know enough English to receive much help from our English services Mr. Moya was asked to conduct services in Spanish for one week.

We had a week of special services. The pupils greatly appreciated Mr. Moya's talks to them, and he has greatly helped them in the desire to understand something of their religious needs. Twenty-two of our boys and girls have expressed their desire to take a stand as Christians.

A YOUNG CONVERT

Copy of letter written by a little Mexican girl during her visit to her home, May, 1915—one of our bright pupils.

"I got home well"

"Glad to get here and see my folks But oh its an awful lonesome place, our old happy Rio Grande we love the best. Now L—— and I know and Realize How dear Rio Grande was to us. I have missed the girls very much and my teachers too I miss Bible class too But I read the Bible here"

"The priest was here yesterday He asked me oh many quotations about the Protestants But I said to myself I better not talk to him so very hard for he'll get into a quarell with me

"But he didn't He womt do such a thing He asked me if I was a Protestant I said yes I am more on the side of the Protestant than the catholic He said well your mother is a catholic I said yes but I am a Protestant. He hardly looked at me straight then But I don't care In church He knew I was there that is why he said it He told the people not to believe in the Protestants that they were the divel Just as soon as he said that I told mama I was going out so I left he saw me too and the people looked at me so funny But I didn't mind it He scolded us for going to a Protestant school I stood by it all I could."

"It made me feel very bad he told L—— to burn her Bible She told him she womt do that for anything"

CONTENDING WITH OBSTACLES

Although the public schools have made decided progress in the state as a whole during the past two years, there are some instances of a reactionary tendency in the Mexican towns. This is manifested in a disposition to displace trained American teachers, and put Mexicans in their places, and to make the schools practically sectarian. This movement is due mainly to the influence of priests.

In San Rafael, it is reported, the *public school is to be turned over to the Catholic Sisters next year*. This movement should be met by making our work still more efficient.

The teachers can always count on priestly opposition and often on infectious disease to contend with. Their heroic effort in combatting the latter has sometimes seemed to disarm the former, but not for long.

The splendid fight our teachers at Cubero made last year against small-pox, and this year against diphtheria did not fail to evoke fine expressions

OUR SCHOOL HIGHLY ESTEEMED

The school at Atrisco, after a long and useful career, was discontinued at the close of the last school year. It was deemed that it would no longer be needed, as a fine three-room school-house was to be opened in the fall for the public school, in charge of three well-trained teachers. However, the public school did not altogether meet expectations and was obliged to close for lack of funds early in the year. Those who had formerly sent their children to our school, realized its



SCHOOL HOUSE AT ATRISCO, N. M.

of appreciation from the parish priest, but that did not prevent two refugee priests from old Mexico who held a mission there from repeatedly denouncing their school as a "school of the devil."

Our mission workers, however well they do, are in no danger of incurring the "woe unto you when all men speak well of you." This opposition has as usual made the work of our teachers harder, and deprived the timid and timeserving of the privileges of our schools, but has not been able to thwart the efforts for education and uplift.

value as never before, and sent an earnest petition to the Superintendent to reopen the school. To test their earnestness he required a pledge on the part of parents to pay fifty cents a month tuition for each child. Under these conditions thirty children were pledged, and the school was reopened the first of March, in charge of Mrs. Grace L. Hernandez, who has previously taught in several of our schools. It had a very successful term of three months. The people have earnestly petitioned for its continuance another year, which has been granted.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: 805 Congregational House, Boston, Mass.

President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Henry T. Richardson; District and Educational Secretaries, Rev. Robert W. Gammon, D.D., 19 West Jackson Street, Chicago, Ill.; Rev. Milton S. Littlefield, D.D., 289 Fourth Ave., New York, N. Y.; Rev. J. P. O'Brien, D.D., 4128 Campbell Street, Kansas City, Mo.; Rev. Miles B. Fisher, 417 Market Street, San Francisco, Calif.; Associate, Miss Margaret Slattery, Fitchburg, Mass.

HELPFUL CONFERENCES

It has been a great privilege for the Secretary to meet the field workers of the Society, a number of State Sunday-school Committees, and a goodly company of pastors in Illinois, Minnesota, North Dakota, Montana, Washington, Oregon, Northern and Southern California, Wyoming and Colorado. In every case these brethren were wide awake to the Missionary, Extension, and Educational work of the Sunday-School Society, and anxious for its enlargement.

One of the most hopeful features is that the new states are anxious for improvement of religious education. They are looking to the Sunday-School Society to continue and enlarge the leadership which it has been giving. The sentiment was expressed strongly in each of the gatherings in favor of continuing the Educational and Extension Sunday-school work of the denomination by a united force. Attendance at the conferences involved ten thousand miles of travel, but the journey was made happy by hearing of the excellent work rendered by the field force of the Sunday-School Society. Plans were suggested touching the life of every Sunday-school of the denomination, for enlarging its numbers, uplifting its ideals, strengthening its teaching force, and winning its members for the Christian life and the church. These plans will be brought before all our churches.

ENLARGEMENT WANTED

The value of the work can be judged by the desire for its enlargement. In Minnesota, North Dakota, Montana, Wyoming, and Southern California there were especially earnest appeals for more service. The only sadness of the journey was when the Secretary was obliged to state that the Board could not see its way to enlarge anywhere until assured of increased income. The new states, with their heavy financial burdens, are struggling hard to increase their gifts.

We regret to state that the gifts for July were \$1,664.08 less than for the corresponding month last year. This probably because an increased number of churches place less importance upon the offerings on Children's Day, with the expectation of enlarging their gifts under the regular Apportionment Plan. It is hoped that those who have taken Children's Day offerings and have not forwarded them will do so; and also that the quarterly remittances under the Apportionment Plan may be forwarded promptly. It is well for friends to remember the old proverb, "He who gives quickly gives twice." It saves both anxiety and interest.

EDUCATIONAL SECRETARIES

The helpfulness of the Educational Secretaries to the field force is indicated in a communication from Rev. W. K. Bloom of North Dakota.

"I wish I could tell you of the good things that Dr. Gammon left with us. He had splendid congregations on all occasions. His message was ever a message of life for us. We wish that next year we could arrange to have him for two full weeks. It would do much good to have a revival of religion through the emphasis on the importance of the Sunday-school. I do not even dare to hope that we may have him, for he is so busy and covers such a wide field. We have never had anyone here in the line of Sunday-school and church work who has left as deep an impression as did Dr. Gammon in the time he was with us."

The total attendance was 4,193, an average of 78. This is simply a sample of what is being done in many of our new states. Similar expressions come in regard to the other field workers of the Society.

A SOD HOUSE
SUNDAY-SCHOOL

By Rev. R. B. Holden, Miss'y, S. Dakota

While visiting in Antelope township we found no Sunday-school or services of any kind. There are a number of children in the neighborhood and they wanted a Sunday-school. They promised to see all the people and announce the service for Sunday afternoon.

We took the baby organ and song books along, and also a few lesson leaves. There were nineteen of us in the little sod house that had been the home of a homesteader and now was in use week days for a school. Some of the children had come in the morning, they were so anxious to be on time. We sang our songs of praise, the missionary's wife playing the baby organ, and I gave them a candle sermon. There was good attention all through the service.

The school was organized with the most interested mother in the community for superintendent, and a little Catholic girl for secretary. The superintendent is a widow with three boys to bring up, and she felt she was willing to do anything just so they could have a Sunday-school. She has managed her own large house and cattle ranch since the death of her husband some years ago, and so we feel that the school will go well.

TEACHER TRAINING IN THE
SOUTH

By Mr. E. H. Phillips, Miss'y in La.

Last night the Sunday-School Teachers' Training Alumni Association of New Orleans, Louisiana, held its first alumni reunion as the guest of Beecher Class.

The tables were decorated with ferns and flowers mingled with the alumni colors, lavender and white. The Junior Class of Beecher Sunday-school had decorated the church beautifully with ferns, Easter lilies, and willow branches, and also served the refreshment.

Of the few members absent four are actively engaged in Sunday-school teaching. The occasion was a happy one, and the effects on the alumni and young people will be helpful to the Sunday-school cause in this city.

A resolution expressing our appreciation of the services of Superintendent Murphy, and expressions of regret at his not being present, were adopted.

OPPORTUNITIES

The great new states among the mountains and on the Pacific Coast have thousands of little communities unreached by Sunday-school or any religious service. The call is still urgent for Sunday-schools, and the very best are needed.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, Secretary; B. H. Fancher, Treasurer.

THE RECENT CAMPAIGN FOR FUNDS

THE readers of THE AMERICAN MISSIONARY who have followed the pages relating to Ministerial Relief have noted that a special campaign was inaugurated about the middle of June to secure, before July 31 when the biennial period to be covered by the Board's report to the National Council ends, special gifts amounting to \$7,000. For six weeks a half-page advertisement appeared in *The Congregationalist* and in *The Advance*, these advertisements being changed every week. The editors of these papers cordially co-operated by editorial reference. In addition to these six weeks half page advertisements, the needs were fully stated in the July AMERICAN MISSIONARY, including the third page cover advertisement in that issue. We also sent out over 6,000 personal letters. The result up to July 31 is most gratifying. The total receipts, including conditional gifts amounting to \$1,700 and two gifts of \$1,000 each to the Endowment Fund, were \$10,689.02. Of the total amount \$6,989.02 is available for immediate use. This has enabled the Board to pay its indebtedness of \$4,000 and the pensioners' quarterly checks due July 1 and close the biennial period with a working balance sufficient to carry the Board through the remainder of the summer.

We hereby express our grateful appreciation to *The Advance*, *The*

Congregationalist and THE AMERICAN MISSIONARY for their helpful co-operation. Our gratitude goes out in full measure to everyone who has contributed to the Board in this crisis and delivered it from a most embarrassing situation. We wish to make special mention of the forceful co-operation of the pastors of several of our representative churches. In order that all the readers of the Ministerial Relief pages in this magazine may have the opportunity to read what these pastors said, we venture to reprint their letters. All of them but one, however, appeared in *The Advance* and *The Congregationalist*. The one from Dr. Dewey, who was absent on his vacation and could not write in time for the advertisements, is now printed for the first time. These statements were made at the request of the Secretary and are worthy of the attention of all our Congregational people. It is a great comfort to know the loyal and sympathetic attitude of the men who are carrying such great burdens in ministering to these large churches, toward their brethren laboring with equal devotion in humbler fields of service.

"If there is any plea for assistance which should carry no limit of charity but should be surcharged with the claims of justice and fair play, it is the one that asks the churches to se-

cure their aged and infirm ministers, together with those dependent upon them, against want when the earning capacity is gone."

HARRY P. DEWEY,
Plymouth Church,
Minneapolis, Minn.

"When the laymen of our churches once get their eyes squarely on the tragedy of inadequate ministerial support they will put an end to a condition of things which ought to have been ended long ago. No other cause has a more urgent claim upon our people than the cause of Ministerial Relief."

CHARLES E. JEFFERSON,
Broadway Tabernacle,
New York City.

"The Congregationalists of this country do not want to be behind other denominations in caring for their aged and disabled pastors. For the good name of our church as well as for the sake of our deserving and veteran pastors, there should be a prompt and generous response to this appeal."

RAYMOND CALKINS,
First Congregational Church,
Cambridge, Mass.

"The minister who, for his love, has emptied himself of strength, time and money, and who finds himself at eventide with light, but without loaves, has a preferred claim, imperative and prior, upon the refined benevolence of those who are unwilling to see the 'righteous forsaken.' Don't pity aged ministers. Provide for them."

NEHEMIAH BOYNTON,
Clinton Ave. Congregational Ch.,
Brooklyn, N. Y.

"No money I contribute to benevolence gives me more satisfaction than the little bit I am enabled to give for Ministerial Relief. Pending the time when all our men will be pensioned, the churches gain self-respect by tak-

ing good care of the veterans, and I am glad that we are doing better by them every year."

DAN F. BRADLEY,
Pilgrim Church,
Cleveland, Ohio.

"The men who have been on the firing line for Christ and humanity deserve our highest honors and our amplest support. Our Congregational churches are able to double their gifts for the Old Guard and not lessen their support of any vital cause. May God also raise up men and women with many thousands of dollars for productive endowment."

ERNEST BOURNER ALLEN,
Washington St. Congregational Ch.,
Toledo, Ohio.

"The cause of the aged ministers is one that should appeal to the heart of every Christian. The state pensions the soldiers and sailors whose business it is to maim and kill. The church should make provision for those whose business it has been to heal and make alive forever more. A treasure in heaven cannot prevent these aged servants of God from starving to death on earth unless the churches come to their relief."

S. H. WOODROW,
Pilgrim Church,
St. Louis, Mo.

We are sure that if the friends of this cause could have seen the responses to the letters sent out and to the advertising appeals, they would have been greatly impressed with the genuine interest in all parts of the country, among ministers and laymen, in the work of the Board of Relief. We venture to quote from some of these letters.

"I am glad to send the enclosed but wish it was more. May God open the hearts of his children that these faithful ones may not suffer."

"It is a privilege to give and I am grateful for the opportunity. The devoted men who receive our little assistance have given us far more than they ever received."

"Your appeal leads me to do what I cannot afford to do. Receipts have long failed to appear and I have been living on savings only. The outgo has increased greatly, but I must not decline to aid the old."

"Being an old man myself (81), and receiving help to make the ends meet, I have great regard for our aged Congregational ministers and only wish I was able to help them substantially, but the enclosed dollar seems to be the best I can do."

"In the *Congregationalist* just received I notice the need of the Congregational Board of Ministerial Relief, and also that small gifts as well as large ones would be gratefully received, so I am enclosing my mite. I hope that the amount needed may be in hand before the 31st of July."

"In response to the appeal I make a special gift for this cause. Something is the matter with us Congregationalists. We take our obligations too lightly. We are so independent we do as we please, which with the big majority is to be niggardly in support of the church and its benevolences. I hope you will not long be in debt and disgrace."

"I wish I were able to send a much larger sum. May our Heavenly Father bless the appeals and supply abundantly your need at this time. With this prayer I offer my small gift in the name of our beloved Master who is able to multiply the loaves and fishes."

"I am sending by registered mail \$5 to help in raising the desired amount for the cause of Ministerial Relief and wish it were in my power to increase it one hundred fold."

"Your appeal reaches my heart. Would gladly send a larger sum, but hope my mite may help a little in a most worthy cause for our Master and his faithful needy servants."

We may let one of our pensioners speak for all the others their gratitude and appreciation of the work of the Board of Relief and to all those who contribute to its funds.

"Our hearts were stirred yesterday with a fresh sense of gratitude on receiving so promptly your letter with the draft. Experience brings to the minister laid aside an ever deepening sense of the value of this pension as a helping hand. In my own case it certainly means more than I can tell. I can only rejoice in this expression of the Father's love through our brethren."

There were those who in their correspondence asked if there were not some way in which the needs of our aged ministers could be so surely provided for that these urgent appeals might no longer be necessary. The only way we know is through the voluntary gifts of our churches and people. This is a work which ought to call out large gifts and bequests. A great endowment is needed. After 29 years of existence the Board has only about \$300,000 in endowments. The largest gift from the dead hand was about \$55,000, and from the living hand \$50,000. The Baptist Board of Relief has just received a gift from the living hand of \$200,000. The Presbyterian Board recently received a gift of \$300,000 from the dead hand. When our own Board begins to receive, as we believe it will, such gifts and bequests as these, the day when special appeals will be no longer necessary will be nearer at hand.

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Hastings H. Hart, 7 Colden Avenue, White Plains, N. Y.; Vice-President-at-large, Mrs. A. H. Standish, 449 North Grove Avenue, Oak Park, Ill.; Vice-President of the East, Mrs. Marion Burton, Northampton, Mass.; Vice-President of the Interior, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Vice-President of the South, Mrs. W. E. Mansfield, 130 Peoples Street, Atlanta, Ga.; Vice-President of the West, Mrs. George Robertson, 152 Terrace Avenue, Redlands, Cal.; Recording Secretary, Miss Mary Brooks, 141 Essex Avenue, Gloucester, Mass.; Corresponding Secretary, Mrs. Franklin H. Warner, 30 Ridgeview Avenue, White Plains, N. Y.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Assistant Treasurer, Mrs. Rockwell H. Potter, 412 Washington St., Hartford, Conn.; Editorial Secretary, Mrs. Edward H. Scott, 287 Fourth Avenue, New York City.

THE ANNUAL MEETING

Place—New Haven, Conn.

Time—October 20th-21st, 1915.

Items of interest.

Delegates from Unions will be seated at the public meetings according to states.

Luncheon will be served each day at a convenient place and reasonable price, to those caring to avail themselves of it.

Through the courtesy and great kindness of Mrs. Williston Walker, a tea will be given at her residence, 281 Edwards St., at the close of the afternoon session on Wednesday, Oct. 20th.

At this tea our State Presidents will be guests of honor. Officers and members of the executive committee of the Federation, officers and delegates of Unions are invited.

Please send in names of delegates promptly to Rev. Harry R. Miles, 1404 Chapel St., New Haven, Conn., in order that entertainment may be provided for all.

The detailed program of the meetings will be given in the October magazine.

Address all inquiries to Mrs. E. H. Scott, 287 Fourth Avenue, New York.

THE TEMPLE AND THE MANSE

Man is naturally religious, and religion is a necessity of social order. A place of worship is essential to the permanent religious life of every community. God needs no temple, yet for man's sake He bids us build the sacred shrine where His children may worship Him and find prayer easy in the atmosphere of devotion. Many a frontier pastor has felt his work discredited and often ineffective because he has no place that is set apart as the house of God. We are so human that we can easier learn to love after we have first learned to respect. The

temple of worship wins the respect of men, and they learn to love God then. Long life and added power come to a church when it has its temple.

The church building is eloquent of faith in God. The shrines of the world all have their message, and this speaks of "God in Christ reconciling the world to himself." Seeing it, each passerby remembers Him. It is a monument of His real presence with men. By it He becomes not a God afar off but nigh.

The temple is a monument, too, to faith in human work. It is a force working for men in Christ's name. Churches are not built because God needs them, but as a testimony to God's love for men and His desire to save them. Every spire pointing skyward is the finger of hope in life's largest possibilities.

The temple is a monument, too, to man's immortality. Having it, the sky of life is lifted and cleared, and lit by the sun of deathless hope. If he who builds a church did nothing more than emphasize man's immortality he would confer a priceless blessing on the world.

Then, too, with passing years the church building becomes a casket of precious memories. And what memories are sweeter than those that cluster about the sanctuary! Who builds a church makes a treasure-house for memories that are deathless and sweet as life!

Then, too, the church building is

a constant protest against evil practices. The very presence of its spire is an appeal for righteousness, and the ringing of its bell is a protest against impurity. Vice and crime are checked by its presence in a community.

Think of what the temple in which you worship means to you. Then remember that for thousands of communities scattered all over our land the Church Building Society is doing what has been done by others for us, providing a house of worship.

But the home for the minister is almost as necessary as the home for the church. The parsonages built by the Church Building Society for a multitude of our pastors have an influence for good that is incalculable. Planted in a community, the parsonage becomes a center of light and joy, a source of blessing to the whole parish. "Home, sweet home," means much to our patient, hard-pressed missionaries. The little parsonage, snug and simple, brings relief, comfort and refreshment to each one of the home circle, and greatly increases the ability of the minister to carry on his work effectively. To-day the wife and children of many a hard working pastor are anxiously waiting for the helping hand to enable them to secure a needed home. Who will assist them?

Mrs. Charles H. Taintor.

TOPIC FOR OCTOBER, 1915.

THE TEMPLE AND THE MANSE

CONGREGATIONAL CHURCH BUILDING SOCIETY

Hymn—"I love thy Kingdom, Lord."

Scripture—(read responsively).

"The Lord is in His holy Temple:

Let all the earth keep silence before Him.
Praise waited for Thee, O God in Zion:
We shall be satisfied with the goodness of
thy house, the holy place of the Temple.
How amiable are thy tabernacles, O lord
of hosts,
A day in thy courts is better than a
thousand."

Prayer—I Chron. 29:10-20.

Hymn—"The Church's one Foundation."

I. The Church of God.

From the landing of the Pilgrims to the present day the Church has exerted a powerful influence on the ideals and standards of life in this nation.

What does the Church of God mean to you and how much are you willing to sacrifice that others may share its blessed ministry?

Reading—"The house of Obed-edom"—Margaret Sangster in *Record of Christian Work*, May, 1915.

II. What is the Congregational Church Building Society?

The Helping Hand through which the organized fellowship of our denomination is expressed by assistance in building houses of worship for churches and parsonages for their ministers; the Society whose work gives permanency to our denominational activities.

III. What has it accomplished in sixty years—(1853-1915)? It has helped to complete 4,589 churches in fifty-one states and territories, and 1,226 parsonages in forty-five states and territories.

IV. Where has this work been done?

From Plymouth Rock to the Golden Gate; from Nome, Alaska, to Key West, Fla., Porto Rico and Hawaii.

V. Features of its service:

1. Business principles in administration.
2. Aid by grant and loan inspiring churches to best effort.
3. Most careful consideration of each application.
4. Through its Efficiency Secretary it is rendering a valuable service to the denomination by liberating churches from crippling debts.
5. This Society has never had a debt of its own.

VI. What is the source of income for this great work?

Repaid instalments of loans.

Membership; Individual, Memorial and Conditional gifts; Annual contributions and thank offerings.

VII. Why a Parsonage?

Hymn—"O God beneath Thy guiding hand."

"Except the Lord build the house, they labor in vain that build it.

And the Lord said: I have hallowed this house that thou has built * * * and mine eyes and my heart shall be there perpetually."

Offering—For the splendid work of the Church Building Society.

Singing—Home, Sweet Home.

Most attractive literature to interpret this program supplied free of charge by addressing Congregational Church Building Society, 287 Fourth Avenue, New York.

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

Charles H. Baker, Treasurer - 287 Fourth Avenue, New York, N. Y.

May, 1915

ALABAMA—\$4.63.

Brantley: Liberty, 4.63.

SOUTH CALIFORNIA—\$1.00.

Long Beach: Y. P. S. C. E., 1.

COLORADO—\$13.00.

Brush: German, 8. Delta: Ladies' Aid Society, 5.

CONNECTICUT—\$1,068.24.

Conn. H. M. S., D. M. James, Treas., 271.54.
New Haven: Center, 455.68; Dwight Place, 150; Welcome Hall S. S., 8.32. Groton: 10.15; S. S., 3. Southington: First, 22.41. Winsted: Second S. S., 7.14. Indiv., 2.

W. H. M. U., Mrs. H. D. Williams, Treas.: Burlington: W. H. M. S., 5. Hartford: Immanuel H. M. S., 5. Middletown: South Union Soc., 25. New Haven: United L. A. S., 43. Terryville: L. A. S., 50. Winsted: Second Aux., 10. Total, \$138.00.

DISTRICT OF COLUMBIA—\$292.45.

Washington: First, 292.45.

FLORIDA—\$35.00.

West Palm Beach: S. S., 25. Indiv., 10.

GEORGIA—\$5.00.

Atlanta: First, 5.

IDAHO—\$12.85.

Idaho: Pilgrim, 3.85. Yale: Immanuel German, 9.

ILLINOIS—\$396.29.

Ill. Cong'l Conf., J. W. Iliff, Treas., 210.70. Indiv., 42.

W. H. M. U., Mrs. W. M. Fitch, Treas.: Aurora: First W. S., 13.35. Chicago: Park Manor W. S., 8.38; Warren Ave. W. S., 43.28; Warren Ave. Miss. Study Cl., 10; Rogers Park W. S., 12; Waveland Ave. W. S., 3.25. Oak Park: First W. S., 53.33. Total, \$143.50.

INDIANA—\$331.09.

Angola: First, 20.
W. H. M. U., Mrs. A. D. Davis, Treas.: Angola: W. M. S., 5. Bremen: S. S., 50c. Dunkirk: W. M. S., 4. East Chicago: W. M. S., 10. Elkhart: First W. M. S., 13. Fort Wayne: Plymouth W. M. S., 25. Gary: First W. M. S., 5. Indianapolis: First W. M. S., 43.34; Brightwood Y. P. S. C. E., 2; Brightwood W. M. S., 5; People's W. M. S., 5; People's S. S., 1; Union W. M. S., 5. Kokomo: First S. S., 5. Marion: The Temple W. M. S., 15; The Temple S. S., 5; The Temple Daughters of Covenant, 5. Michigan City: First S. S., 5; First W. M. S., 15. Miller: W. M. S., 5; S. S., 3. Portland: W. M. S., 8.75. Terre Haute: First W. M. S., 15.50; Plymouth W. M. S., 20. Kokomo: First W. M. S., 80; Y. P. S., 5. Total, \$311.09.

IOWA—\$583.16.

Iowa Cong'l Conf., S. J. Pooley, Treas., 404.54.

W. H. M. U., Mrs. H. K. Edson, Treas.: Creston: 5. Mitchellville: 1. Montour: 10.50. Vining: 3.25. Dubuque: First, 5. Grinnell: S. S. Class, 20. Cedar Falls: Y. P. S. C. E., 3. Eldora: Y. W. S., 5. Cedar Rapids: Y. W. S. Club, 5. Mitchellville: S. S., 4. Grinnell: S. S., 11.87. Indiv., 45. Total, \$118.62.

KANSAS—\$1.00.

Indiv., 1.

LOUISIANA—\$3.00.

W. H. M. U., L. Babcock, Treas.: New Orleans: Straight Univer. Ladies' Miss. Soc., 3.

MAINE—\$74.52.

Maine H. M. S., G. F. Cary, Treas., 74.52.

MASSACHUSETTS—\$1,552.49.

Mass. H. M. S., J. J. Walker, Treas., 557.30.
Beverly: Dane Street, 1. Lynn: Central, 20. Methuen: First, 35.66. Mittineague: 27.85. New Bedford: Trinitarian S. S., 19.46. Newbury: First, 20.80. Newburyport: Central, 55.50. Norton: Trinity, 19.22. Roxbury: Immanuel Walnut Ave. S. S., 10.50. Spencer: First, 60.66. Springfield: South W. H. M. S., 25. Townsend: 11.02. Williamsburg: Haydenville, 4.52. Indiv., 129.

W. H. M. U., Miss L. D. White, Treas., 555.

MICHIGAN—\$188.33.

Mich. Cong'l Conf., L. P. Haight, Treas., 135.71.

W. H. M. U., Mrs. C. O. Davis, Treas.: Allendale: 1. Delhi: 37c. Potter Interest: 50. St. Clair: (Individual), 1.25. Total, \$52.62.

MINNESOTA—\$72.69.

Minn. H. M. S., J. M. McBride, Treas., 46.69.
Happyland: Betania: 3. Kasota: Swedish, 3. South Elmdale: Slovak, 5. Indiv., 15.

MONTANA—\$31.83.

Bitter Root: 1.07. Inmand: Preaching Service, 1. Laurel: S. S., 10. Medicine Lake: 4.76. Sidney: 14.

NEBRASKA—\$49.63.

Neb. H. M. S., S. I. Hanford, Treas., 49.63.

NEW HAMPSHIRE—\$536.29.

N. H. H. M. S., A. B. Cross, Treas., 74.62.
Berlin: 8.94. East Derry: First, 1.80. Franklin: 49. Manchester: South Main Street, 44. Indiv., 6.

W. H. M. U., Miss A. A. McFarland, Treas., 200. Swansey: 67c. Milford: 1. Kingston: 50c. Hancock: 30c. Newington: 20c. Jaffrey: 5. Warner: 1. East Sullivan: 1.60. Wilton: 1.05. Lee: 50c. Boscawen: Penacook, 1.60. Hinsdale: 3. Hampton: 2.20. Rye: 2.45. South Merrimack: 20c. Raymond: 1. Exeter: Phillips, 2. Hanover: 4. Newfields: 50c. Manchester: First, 3.30. Henniker: 80c. Dover: 1.46. Farmington: 2.50. West Stewartstown: 32c. Hampstead: 2.35. East Derry: 83c. Mason: 45c. Lyme: 2.16. West Lebanon: 2.70. Rindge: 20c. Portsmouth: 2.80. Somersworth: 5.44. Franklin: 2. Lebanon: 5. Stratham: 80c. Hollis: 1.81. Concord: East, 58c. Nashua: Pilgrim, 2.23. Manchester: Franklin Street, 14.70. Hooksett: 28c. Laconia: 1.92. Northwood: 80c. Lancaster: 34c. Goffstown: 2.59. Merrimack: 1.75. Wolfboro: 58c. Epping: 50c. Marlboro: 1.15. Newport: 2. Littleton: 3.34. Wakefield: 80c. Greenland: 1. Concord: West, 2.69. Candia: 83c. Plymouth: 1.50. Gilmanston: 36c. Claremont: 1.40. Concord: First, 5.37. East Andover: 68c. Boscawen: 1.30. Hopkinton: 30c. Keene: First, 15. Derry: Central, 5.10. Chichester: 90c. East Barrington: 2.45. Manchester: South Main St., 1.50. Peterborough:

78c. North Hampton: 2.23. New Boston: 90c. Dunbarton: 40c. Mont Vernon: 1.15. Camp-ton: 1.31. Concord: South, 4.95. Meredith: 56c. Walpole: 1.32. Indiv., 2.70. Total, \$64.80.

NEW JERSEY—\$104.88.

East Orange: First, 101.88. Perth Amboy: Swedish, 3.

NEW YORK—\$1,273.90.

N. Y. H. M. S., C. W. Shelton, Treas., 176.45. Berkshire: First, 67.50. Binghamton: First Junior Circle K. D., 10. Briarcliff Manor: 3. Candor: S. Franklin: 39.78. Little Valley: 5.89. Mount Sinai: (Miller's Place), 9.17. New York: Bedford Park S. S., 5. Rensselaer: S. S., 3. Indiv., 2.

W. H. M. U., I. B. Kirkwood, Treas.: Brooklyn: Park Ave. Cheerful G., 4. Syracuse: Good Will Alpha C., 5; Good Will W. G., 20; Pilgrim Prim. Dept., 2. West Groton: C. E., 2.50. Flushing: First Acorn M. B., 12. Syracuse: South Ave. S. S., 5. Brooklyn: Central L. B., 50. Reed Corners: Inter. & Jr. Class, 5; C. E., 5. Rochester: South C. E., 5; South Gleaners, 5. Brooklyn: Central L. B., 240; Tompkins Ave. W. U., 75. Utica: Plymouth K. G., 20. Woodhaven: First W. M. S., 5. Albany: 50. Brooklyn Hills: W. M. S., 8. Madrid: W. H. M. S., 5. Walton: W. M. U., 5. Canandaigua: W. H. M. S., 45. New York: Manhattan W. G., 20. Pulaski: W. M. S., 5. Gloversville: W. B. & M. S., 47. Candor: W. G., 10. Elmira: Park W. M. S., 10. Baiting Hollow: W. M. S., 10. Sidney: W. M. S., 10. Irondequoit: 5. Antwerp: W. M. S., 7. Cortland: First W. M. S., 28. Cincinnatus: W. M. S., 5. Ithaca: W. M. S., 10. Orwell: W. H. M. S., 8. Osceola: C. E., 7. Sandy Creek: W. M. S., 6. Syracuse: Geddes Jr. C. E., 4. Phoenix: C. E., 5. Moravia: Y. L. M. S., 5. Camden: Jr. C. E., 10. Sherrill: C. E., 5. Phoenix: W. M. S., 15.40. Oswego: C. E., 10. New Haven: C. E., 5. Syracuse: Good Will Prim. Dept., 5. Middletown: First C. E., 4. Ticonderoga: L. M. S., 7. Brooklyn: Ocean Ave. Girl's Club, 2. Antwerp: W. M. S., 5; C. E., 5. Utica: Bethesda C. E., 5. Rensselaer: Jr. C. E., 5. Parkville: L. A., 10. Flushing: First S. S., 20.21. Summer Hill: W. M., 6. Brooklyn: Plymouth W. G., 25; Plymouth Miss. Circle, 20. New York: Broadway Tabernacle, 4. Total, \$1,273.90.

NORTH DAKOTA—\$83.35.

Cleveland: 10. Dawson: 3. Deering: 2.50. Footfalls: 2.18. Gaecle: Friedens German, 10. Golden Valley: 95c. Hankinson: 12. Heaton: 7.05. Hebron: 7. Hurd: 1. Lakota: 10. Rocky Butte: 7. Sawyer: 3.09. Tolna: 7.58. Total, \$83.35.

OHIO—\$255.94.

Ohio Cong'l Conf., J. G. Fraser, Treas., 219.04.

Elyria: First S. S., 36.90.

OREGON—\$53.34.

Ashland: 4.50. Hoodview: S. S., 4.52. Portland: Atkinson Memorial, 23. Indiv., 21.32.

PENNSYLVANIA—\$2.00.

Slatington: 2.

RHODE ISLAND—\$248.47.

Kingston: 248.47.

SOUTH DAKOTA—\$244.72.

Estelline: 25.65. Fairview: 3.25. Faulkton: Church & S. S., 42. Henry: 18. Hudson: 15.86. Isabel: 8.10. La Rusche: 1.71. Newell: 4.05. Preston: 3.30. Reliance: 2.30. Revillo: 6.75. Spearfish: 27.45. Sunbeam: 1.82. Virginia: 5.14. Wagner: S. S., 3.87. Watertown: 60. Waubay: Church & S. S., 15.47.

TEXAS—\$151.45.

H. M. Committee, 88.35. Dallas: Central, 40. Friona: 10. San Antonio: Central, 13.10.

VERMONT—\$1,081.63.

Vt. Dom. Miss. Soc., J. T. Ritchie, Treas., 18.54.

Charlotte: 22.10. Highgate: 4. North Thetford: 9. Thetford: First, 5.18.

W. H. M. U., Mrs. C. H. Thompson, Treas.: Arlington: East Ladies, 3. Barton: W. H. M. S., 7. Bennington: North W. H. M. S., 15. Berkshire: East W. H. M. S., 6. Brandon: W. H. M. S., 12. Brattleboro: Centre W. A., 50; Centre S. S., 10. Brookfield: Second W. H. M. S., 5. Burlington: First W. A., 70; College St. W. H. M. S., 20. Chelsea: Ben. Soc., 7.50. Colchester: W. H. M. S., 2.30. Cornwall: W. H. M. S., 5; Whatsoever Circle, 12.50. Craftsbury: North W. H. M. S., 5. Essex Junction: W. H. M. U., 8. Fairlee: W. H. M. S., 5. Franklin: W. H. M. S., 5. Glover: West W. H. M. U., 5. Granby: W. H. M. S., 1.55. Hartland: S. S., 5. Jeffersonville: W. H. M. S., 5. Jericho: Second W. H. M. S., 5. Manchester: W. H. M. S., 5. Marshfield: W. H. M. S., 9. Middlebury: W. A. H. & F. M., 7. Milton: W. A., 5. Morrisville: W. H. M. S., 7. Newbury: W. H. M. S., 10. Newport: W. H. M. S., 20. Norwich: W. H. M. S., 5. Poultney: East L. B. S., 5. Randolph: Bethany W. M. S., 6.25. Royalton: South W. H. M. S., 5.46. Salisbury: Y. P. S. C. E., 5. Rutland: W. H. M. S., 20. Saxton River: L. A. S., 5. Shelton: Ladies' Club, 3.55. Springfield: W. H. M. S., 25. St. Albans: W. H. M. S., 15. St. Johnsbury: South W. H. M. S., 25; North S. S., 10. Stratford: L. B. S., 5. Townshend: L. M. S., 5. Vergennes: W. H. M. S., 15. Waitsfield: S. S., 2; Home Circle, 5. Wallingford: W. H. M. S., 6. Waterbury: W. H. M. S., 9. Westfield: Y. P. S. C. E., 9.07. Westford: S. S., 7.57; Y. P. S. C. E., 1. Weybridge: L. A. & M. S., 20. Whiting: W. H. M. S., 5. Williamstown: W. H. M. S., 4. Woodstock: W. H. M. S., 25.

W. H. M. U.: Ascutneyville: W. H. M. S., 6. Barton: W. H. M. S., 10. Bellows Falls: Mt. Kilburn M. S., 12.50; W. A., 25. Bennington: Second W. H. M. S., 18.75; Second Y. P. S. C. E., 10. Benson: W. H. M. S., 5. Bradford: W. U., 6. Brattleboro: West W. A., 5. Bridport: W. H. M. S., 5. Burlington: First W. A., 21.75. Cabot: W. H. M. S., 7. Cambridge: W. H. M. S., 3.75. Castleton: L. M. Club, 7. Coventry: Mission Circle, 3.45. Dorset: W. H. M. S., 9. Enosburg: W. H. M. S., 6. Fair Haven: W. M. S., 7. Georgia: W. H. M. S., 5. Guildhall: W. H. M. S., 5. Hardwick: East W. H. M. S., 6. Hinesburgh: Y. P. S., 1. Hubbardton: Surprise Circle, 5. Jericho: Second W. H. M. S., 5. Jericho Center: W. H. M. S., 8.84. Ludlow: W. A., 5. Lyndonville: W. H. M. S., 3. Middlebury: W. A. H. & F. M., 10.24. Montpelier: Bethany M. S., 10. Newbury: W. H. M. S., 5. Pittsford: W. H. M. S., 13.80. Randolph: Center Home Circle, 11.80. Royalton: Sarah Skinner Mem. S., 12; South W. H. M. S., 5. Rutland: W. H. M. S., 50; Mary & Martha Circle K. D., 5. Shoreham: W. H. M. S., 5. St. Albans: W. H. M. S., 5. St. Johnsbury: North W. A., 30; North Miss. R. T., 12.50; Center Ladies, 3; East Margaret M. S., 3.68. Swanton: W. H. M. S., 8. Thetford: L. B. S., 5. Underhill: Homeland Circle, 4. Westford: L. Social Circle, 10; Pathfinders, 5. Westminster: Y. P. S. C. E., 2. Northfield: Laura Hagen Circle, 10. Total, \$1,022.81.

WASHINGTON—\$10.00.

Hogium: Swedish, 10.

WISCONSIN—\$220.47.

Wis. H. M. S., L. L. Olds, Treas., 210.36. Merrill: Emmanuel, 5. Woodlake: Swedish, 5.11.

SOUTH AFRICA—\$10.00.

Indiv., 10.

June, 1915

ARIZONA—\$2.80.

Nogales: Trinity, 2.80.

COLORADO—\$128.62.

Denver: Englewood, 5.32. Fort Collins: German Y. P. & S. S., 10. Loveland: Zions German, 10.

W. H. M. U., Miss Cora Beattie, Treas.: Boulder: Lad. Soc., 3. Colo. City: 1st Lad. Soc., 2. Colo. Springs: 1st Lad. Soc., 14. Denver: 1st Lad. Soc., 16; 3rd Lad. Soc., 3; City Park Lad. Soc., 12.50; Ohio Ave. Lad. Soc., 12.50; Plymouth Lad. Soc., 16. Fountain: Lad. Soc., 3. Greeley: Lad. Soc., 12. Pueblo: Pilgrim Lad. Soc., 5. Steamboat Springs: Lad. Soc., 2. Trinidad: Lad. Soc., 2.30. Total, \$103.30.

CONNECTICUT—\$2,393.49.

Conn. H. M. S., Rev. D. M. James, Treas., 334.34.

Farmington: S. S., 15. Huntington: 15.75. Meriden: 1st Thursday Morn. Cir., 25. New Haven: Ch. of Redeemer S. S., 14.60; United, 525. Norwich: Park, 159.64. Plainville: 32.32. Vernon Centre: 6.76. Indiv., 1.

W. H. M. U., Mrs. H. DeWitt Williams, Treas.: Hartford: Immanuel H. M. S., 85. Middlefield: Y. P. S. C. E., 3.75. New Britain: South W. H. M. S., 50. New Hartford: L. A. S., 5.39. Simsbury: L. G., 57. Watertown: First, 10.94. Westbrook: W. M. S., 5. Windsor: L. A., 42. Wallingford: First L. A. S., 125. Total, \$384.08.

FLORIDA—\$46.00.

Mount Dora: Y. P. S. C. E., 1. Phillips: 2. Winter Park: 43.

GEORGIA—\$15.00.

Atlanta: Central Ladies' Union, 15.

IDAHO—\$5.00.

Kimama: Salem, 5.

ILLINOIS—\$341.59.

Ill. Cong'l Conf., J. W. Iliff, Treas., 234.99. Chicago: Rogers Park, 25. Indiv., 50.

W. H. M. U., Mrs. W. M. Fitch, Treas.: Harvey: 5. Port Byron: W. S., 5. Oak Park: Third, 16.60. Wheaton: College, 5. Total, \$31.60.

INDIANA—\$4.15.

Porter: 4.15.

IOWA—\$167.17.

Iowa H. M. S., C. J. Pooley, Treas., 162.02. New Hampton: German, 5.15.

KANSAS—\$1.00.

Indiv., 1.

MASSACHUSETTS—\$2,363.63.

Mass. H. M. S., J. J. Walker, Treas., 1,056.63. Amherst: Hope, 3.50. Andover: Seminary, 47. Becket: North, 6.78. Beverly: Dane St., 56. Brockton: Waldo, 7.90. Cambridge: First S. S., 23. East Bridgewater: Wendell Ave., 11.96. Hadley: First, 5.07. Lawrence: South, 8.96. Middlefield: 4.13. Millbury: Second, 9.82. Millers Falls: Montague, 5. Newburyport: Belleville, 35.75. North Adams: 150.50. Norton: Wheaton College Christian Ass'n, 15. Somerville: Prospect Hill, 15.25. South Deerfield: 22.50. Westminster: First, 8.88. Worcester: Central S. S., 5. Indiv., 310. W. H. M. U., L. D. White, Treas., 555.

MICHIGAN—\$208.37.

Mich. Cong'l Conf., L. P. Haight, Treas., 208.37.

MINNESOTA—\$51.51.

Minn. Cong'l Conf., J. M. McBride, Treas., 49.21. Cudrum: Swedish, 2.30.

MISSOURI—\$16.25.

St. Joseph: First, 16.25.

MONTANA—\$10.70.

Bainville: 5. Custer: Public Preaching Service, 75c. Lanark: 1. Mason Schoolhouse: Public Preaching Service, 1.85. Pievna: S. S., 1.55. Waco: Public Preaching Service, 55c.

NEBRASKA—\$73.50.

Neb. H. M. S., S. I. Hanford, Treas., 49.50. Alliance: Zions German, 5. Geneva: Ladies' Soc., 10. Hastings: Emmanuel German, 9.

NEW HAMPSHIRE—\$114.94.

N. H. H. M. S., A. B. Cross, Treas., 78.94. Epsom: Union, 4. Hampton: 31. Indiv., 1.

NEW JERSEY—\$20.00.

Glen Ridge: S. S., 10. Haworth: First, 10.

NEW YORK—\$574.81.

N. Y. H. M. S., C. W. Shelton, Treas., 10.04. Brooklyn: Central Y. P. Ass'n, 10; Church of the Pilgrims, 277.98; Puritau, 35.73; Willoughby S. S., 4.35. Richmond Hill: Union, 25. Walton: First, 72.71.

W. H. M. U., I. B. Kirkwood, Treas.: Gasport: W. M. S., 8. Parkville: Philathea, 6. Brooklyn: Tompkins Ave. W. U., 125. Total, \$139.00.

NORTH DAKOTA—\$36.80.

Argusville: 2. Beulah: 5.50. Epworth: 1. Flasher: 5. Garden Valley: 1. Gardner: 3. Grand Forks: 5.53. Heaton: 7.05. Manning: 1.28. Missouri Ridge: 1.24. Pioneer Hall: 2. Regan: 1.20. Spring Coulee: 1.

OHIO—\$88.42.

Ohio Cong'l Conf., J. G. Fraser, Treas., 88.42.

OREGON—\$27.00.

Rainier: 10. Indiv., 17.

PENNSYLVANIA—\$162.45.

Coaldale: First, 4.95. Kane: First, 23.50. Milroy: 17; S. S., 10. Pittsburgh: First, 25. Plymouth: Elm, 4; Pilgrim, 4.

W. H. M. U., Mrs. D. Howells, Treas.: Blossburg: 2nd D. of D., 2. Corry: W. M. S., 2. Germantown: First W. M. U., 12. Kane: W. M. S., 10. Philadelphia: Central W. M. A., 25; Snyder Ave. W. M. S., 50c. Scranton: Plymouth W. M. S., 10; First Welch W. M. S., 5. East Smithfield: W. M. S., 5.50. Milroy: White Mem'l King's Daughters, 2. Total, \$74.00.

RHODE ISLAND—\$15.58.

East Providence: Riverside, 2.22. Providence: Free Evangelical, 13.36.

SOUTH DAKOTA—\$92.23.

Aberdeen: 15.66. Canova: 15. Cresbard: 18. Lake View: 4.95. Letcher: 8.22. New Underwood: 16. Oacoma: S. S., 3.80. Rapid City: 7.60. Reliance: 3.

TEXAS—\$88.35.

Tex. H. M. Com., 88.35.

UTAH—\$65.00.

Salt Lake City: Phillips, 60. Indiv., 5.

VERMONT—\$195.40.

Vt. H. M. S., J. T. Ritchie, Treas., 63.22. Brattleboro: Centre, 100. Jeffersonville: S. S., 1.50. North Craftsbury: 20. Thetford: First, 9.68. Indiv., 1.

WASHINGTON—\$21.50.

Odessa: German Brotherhood Conf., 10. Ralston: Salems German, 5.50. Seattle: German, 3.50; German S. S., 2.50.

WISCONSIN—\$51.15.

Wis. Cong'l Ass'n, L. L. Olds, Treas., 46.55. Clear Lake: Swedish, 4.60.

July, 1915

ALABAMA—\$23.00.

Balm: 1. Eclectic: Union, 2. Haleyville: 3. Stony Point: 2. Thorsby: 15.

SOUTH CALIFORNIA—\$10.00.

Santa Barbara: 10.

COLORADO—\$10.12.

Crested Butte: 5. Eaton: German, 1.47. Genoa: 3.65.

CONNECTICUT—\$93.45.

Conn. Miss. Soc., Rev. D. M. James, Treas., 309.05.

Bethlehem: 9.65. Bridgeport: Black Rock, 45. Cromwell: First, 16.75. East Woodstock: 7.19. Guilford: First, 19.07. Hartford: Windsor Ave., 75. Harwinton: 5.25. Ivoryton: 16.25. Madison: First, 20.77. Middletown: First, 40. New Canaan: 43.52. New Haven: Grand Ave., 40. Saugatuck: 3.45. Southington: First S. S., 9.89. Stamford: First, 71.26. Westchester: 4.40. Windsor: First, 12.95. Indiv., 130.

DISTRICT OF COLUMBIA—\$61.49.

Washington: Ingram Memorial, 39.92; Ingram Memorial S. S., 13.57; Ingram Memorial C. E. Soc., 8.

FLORIDA—\$155.00.

Jacksonville: 5. West Palm Beach: 150.

GEORGIA—\$22.63.

Atlanta: Central, 20.13. Macon: First, 2.50.

IDAHO—\$27.59.

American Falls: Brothers Conf. of Idaho, 3. Hope: 6.38. Priest River: 18.21.

ILLINOIS—\$238.46.

Ill. Cong'l Conf., J. W. Iliff, Treas., 163.33. Winnebago: First, 5. Indiv., 22.

W. H. M. U., Mrs. W. M. Fitch, Treas.: Galesburg: Central W. S., 25. Lombard: First W. S., 15. Oak Park: First S. S., 8.13. Total, \$48.13.

IOWA—\$139.68.

Iowa Cong'l Conf., S. J. Pooley, Treas., 139.68.

KANSAS—\$2.00.

Indiv., 2.

MAINE—\$112.16.

Maine H. M. S., G. F. Cary, Treas., 32.66. Portland: Seamen's Bethel, 75.50. Indiv., 4.

MARYLAND—\$6.00.

Frostburg: First S. S., 5. Indiv., 1.

MASSACHUSETTS—\$2,741.96.

Mass. H. M. S., Rev. J. J. Walker, Treas., 414.90.

Boston: Dorchester Village C. E. Soc., 2. Boxford: First, 12. Chelsea: First, 37.43. Chicopee: Second, 13.58. Dorchester: Second, 88.24. East Longmeadow: 16. Enfield: 150.

Essex: 21.83. Grafton: Evangelical, 42.38. Holden: 12.66. Longmeadow: First, 36.47. Magnolia: 20. Mansfield: Orthodox, 26.02; Orthodox S. S., 6. Medford: Mystic, 50.79.

New Bedford: North, 35.34. Newburyport: Belleville, 37.40. Newton Centre: First, 175.97.

Northampton: Edwards, 68.40. Palmer: Second, 12. Peabody: South, 77.60. Pittsfield: First Church of Christ, 400. Sheffield: 12.

South Boston: Phillips, 15. Taunton: Winslow, 10. Webster: First, 23.40. West Brookfield: 7.20. Winthrop: 50. Worcester: Piedmont, 128; Pilgrim, 73.51; Union, 3.34. Indiv., 107.50.

W. H. M. A., Miss L. D. White, Treas., 555.

MICHIGAN—\$93.80.

Mich. Cong'l Conf., L. P. Haight, Treas., 77.55.

MINNESOTA—\$26.42.

W. H. M. U., Mrs. C. O. Davis, Treas.: Detroit: First, 6.25.

MISSISSIPPI—\$5.00.

Tougaloo: Union, 5.

MISSOURI—\$57.75.

St. Joseph: First, 57.75.

MONTANA—\$47.50.

Absarokee: 3. Anita: 2. Charles Heights: 2. Helena: 5. Livingston: 10. Paradise: 2. Plains: 3. Worden: German, 20.50.

NEBRASKA—\$7.62.

Santee: Pilgrim, 7.62.

NEW HAMPSHIRE—\$574.62.

N. H. H. M. S., A. B. Cross, Treas., 14. Amherst: 12.96. Goffstown: 11.26. Portsmouth: North, 491.40; Rogers Mission Circle, 10. West Ringde: First, 20. Indiv., 5. W. H. M. U., A. F. Cochran, Asst. Treas.: Hampton: 10.

NEW JERSEY—\$487.50.

Egg Harbor: Emmanuel, 10. Montclair: First, 337.50. Newark: First Jube Memorial, 30. Westfield: Church of Christ, 100. Indiv., 10.

NEW YORK—\$343.43.

N. Y. H. M. S., Rev. C. W. Shelton, Treas., 25.84.

Brooklyn: Lewis Ave., 56. Corning: First, 10. Tuckahoe: Union, 24. Watertown: Emmanuel, 8. White Plains & Vicinity: 97.09. Indiv., 21.50.

NORTH CAROLINA—\$3.36.

Albemarle: 3.36.

NORTH DAKOTA—\$90.87.

Buford: 1. Getchell: 1. Harvey: First, 15. Hebron: 1.34. Hettinger: S. S., 2.93. Hillsboro: 7. Ladbury: 1.20. McHenry: 4. Minot: 1.87. Pingree: 16c. Plaza: 3.17. Russo: 1.20. Stroud: 1. Wahpeton: First, 50.

OHIO—\$144.09.

Ohio Cong'l Conf., J. G. Fraser, Treas., 123.69.

New London: Ruggles, 9.40. Indiv., 1.

OKLAHOMA—\$12.62.

Chickasha: 1. Oktaha: 2. Perkins: First, 2. Weatherford: 7.62.

OREGON—\$35.09.

Astoria: 3.80. Cedar Mills: Beaverton German, 3.10. Forest Grove: 12.64. Smyrna: Hubbard, 9. Portland: Second German, 6.55.

PENNSYLVANIA—\$66.66.

Glenolden: 10. Meadville: 20. Monterey: Hawley Memorial S. S., 7.10. Pittsburgh: Swedish, 3. Plymouth: Elm, 4.56. Indiv., 22.

RHODE ISLAND—\$143.00.

East Providence: Riverside S. S., 5. Pawtucket: 32. Peace Dale: 100. Woonsocket: 5. Indiv., 1.

SOUTH DAKOTA—\$68.18.

Armour: 5. Edgemont: 5. Highmore: C. E. Soc., 5. Newell: Church & S. S., 3.15. Springs: 2.54. Tolstoy: 49c. Yankton: 45. Indiv., 2.

TENNESSEE—\$10.00.

Indiv., 10.

TEXAS—\$132.35.

Texas H. M. Committee, 88.35. Dallas: Central, 40; Witness Church & S. S., 4.

UTAH—\$10.00.

Salt Lake City: Phillips L. M. S., 10.

VERMONT—\$176.86.

Clarendon: 2. North Troy: First, 18. St. Johnsbury: North, 50. Springfield: 80.36. West Rutland: 19. Wilmington: 7.50.

WASHINGTON—\$10.00.

Everett: Swedish, 5. Indiv., 5.

WISCONSIN—\$109.44.

Wis. Cong'l Ass'n, L. L. Olds, Treas., 101.44. Oshkosh: German Evangelical, 5. Indiv., 3.

SUMMARY.

Contributions per preceding lists...\$23,627.22
Legacies 43,134.77
Interest and Dividends..... 11,998.29
Publications 70.79

Total\$78,831.07

The American Missionary Association

Irving C. Gaylord, Treasurer

287 Fourth Avenue, New York, N. Y.

Receipts for July, 1915

The Daniel Hand Educational Fund for Colored People

Income for July from Investments.....	\$ 2,191.39
Previously acknowledged	50,018.02
	<hr/> \$52,209.41

Current Receipts

EASTERN DISTRICT.

MAINE—\$362.08.

Bethel: Mrs. F. S. C. for Elbowoods, N. Dak., 1. Brewer: Ch., 18.98; S. S., 8. Ellsworth: "Two Friends," 7. Farmington: First Ch., 21.50. Gorham: Ch., 26. Hampden: Ch., 3.49. Hiram: Ch., 4. Millinocket: Ch., 10. Orland: Ch., 2.82. Portland: Seamans Bethel Ch., 75.50; Woodfords Ch. C. E. Soc. for Elbowoods, No. Dak., 1. Skowhegan: Island Ave. Ch. for Grand View, 17.98. South Berwick: First Ch., 20. South Paris: First Ch., 3.25. Woodfords: Ch., 26.65; S. S., 5.78.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer.

Bangor: All Souls, 46.50. Belfast: First S. S., E. Or., 1.10. Gorham: 22. Norway: Second Jr. C. E. for Indian Missions, 10. Portland: Second Parish, 14.78; State St. Primary S. S., 1.65. Thomaston: 2.60. West Auburn: 1.50. Total, \$100.13.

NEW HAMPSHIRE—\$576.07.

(Donations, \$554.08; Legacies, \$21.99.)

Amherst: Ch., 8.46. Bethlehem: Ch., 6.76. Campton: Ch., 18.15. Gilsum: Orthodox Ch., 4.63. Goffstown: Ch., 18.69. Keene: First Ch., 75. Kensington: Ch., 4.95. Lancaster: Ch., 11.27. Manchester: Mrs. C. T. for S. A. Talladega College, 5. Plymouth: Ch., 14.13. Portsmouth: North Ch., 327.60; Rogers Mission Circle, 10. Walpole: First Ch., 8.44.

The New Hampshire Female Cent Institution and Home Missionary Union, Miss Annie A. McFarland, Treasurer.

Durham: Aux., 26. Portsmouth: North Ch. H. M. Soc. for Piedmont College, 5. Total, \$41.00.

Legacy.

Cornish: Sarah W. Westgate, 21.99.

VERMONT—\$200.49.

Cornwall: Ch., 10. Danby: Ch., 7.39. East Braintree & W. Brookfield: Ch., 10. Franklin: First Ch., 5.81. Jericho Center: Ch., 14.90. Lyndonville: Ch., 46. Milton: Ch., 8. North Craftsbury: Ch., 15. Saxton's River: Ch., 13. Springfield: Ch., 62.89. Wilmington: Ch., 7.50.

MASSACHUSETTS \$7,668.36.

(Donations, \$3,746.39; Legacies, \$3,921.97.)

Amesbury: Union Ch., 3.51. Amherst: First Ch., 80; Mrs. F. D., two bbls. goods for Pleasant Hill, Tenn. Arlington Heights: Park Ave. Ch., 25. Beachmont: Trin. Ch., 7. Berkley: Ch., 10.

Boston: H. A. W. for Tougaloo University, 50. East Boston: Baker Ch., 2.60. Dorchester: Second, 60. Roxbury: Eliot Ch., 15.28; Immanuel-Walnut Ave. Ch., 101.21. West Roxbury: Ch., 150.

Braintree: First Ch., 10.25. Brighton: Ch., 18.63. Brookline: Harvard Ch., 211. Cambridge: Pilgrim Ch., 21.07. Chelsea: First Ch., 19.96; First Ch., Lincoln Mem., 5.50; Central Ch., 13.18. Chicopee Falls: Second

Ch., 9.48. Cohasset: Second Ch., 5.79. Easthampton: First Ch., 10.84. East Longmeadow: Ch., 12. Enfield: Mrs. H. M. S., 100; Miss M. A. S., 100. Fall River: Central Ch., 60. Framingham: Grace Ch., 64.49; Plymouth Ch., 34.25; C. H. for Oriental Missions, 10. Grafton: Evangelical Ch., 22.02. Granby: Ch., 7. Greenfield: Second Ch., 37. Harwich: Ch., 4.92. Harwichport: Ch., 7. Haverhill: Centre Ch., 26.40; Riverside Memorial Ch. S. S. for Santee, Neb., 7; "A Friend," box goods for Pleasant Hill, Tenn. Holden: Ch., 9.28; S. S. for Indian Mission, 1.54. Holyoke: Second Ch., 137.49. Hyde Park: W. H. M. U. for S. A., Talladega College, 35. Lawrence: South Ch., 6.57; South Ch. Jr. C. E. Soc. for American Highlanders, 3. Littleton: Orthodox Cong'l Church, 7.50. Longmeadow: First Ch., 27.35. Lunenburg: Ch., 14.25. Magnolia: Ch., 20. Manomet: Ch., 2.50. Mansfield: Orthodox Ch., 17.84; S. S., 4.50. Medford: Mystic Ch., 20.32. Millis: Ch., 6.72. Marblehead: Mrs. J. J. H. G., books for graduates of Tillotson College. Maynard: Ch., 13.33. New Bedford: North Ch., 27.18. Newbury: Byfield Ch., 6.34. Newburyport: Belleville Ch., 13.60. Newton: First Ch., 118.21; Eliot Ch., 75. Northampton: Edwards Ch., 49.40. Northboro: Primary Dept. for Furnishing Room at Grand View, Tenn., 10. Palmer: Second Ch., 9. Peabody: South Ch., 58.21. Pepperell: Ch., 15. Pittsfield: First Ch. of Christ, 237.25; C. K. F., 10; E. W. P., 2; E. H. R., 5; C. W. S., 1; "A Friend," 2, for Talladega College. Reading: Ch., 53.23. Rockland: First Ch., 10.53. Sandisfield: Ch., 3.85; Miss M. S. H., 10. Shrewsbury: Ch., 35. Somerville: Highland Ch. C. E. Soc. for Grand View, 10. South Hadley: Ch., 19.50. Springfield: First Ch. of Christ, 40; Park Ch., 15. Swampscott: Ch., 2. Taunton: Trin. Ch., 39; Winslow Ch., 15. Upton: Ch., 6.16. Waltham: First Ch., 13. Warwick: Mrs. G. for Talladega College, 1. Warren: Ch., 9.73. Waverley: First Ch., 11.34. Webster: First Ch., 16.80. Wellesley Hills: First Ch., 31.60. West Boylston: First Ch., 15.75. West Brookfield: Ch., 5.20. West Medford: A Friend in Ch. for Grand View, 50. West Medway: Ch., 10. West Newbury: Second Ch., 4. West Springfield: First Ch., 11.90. Whitman: First Ch., 9.80. Winchester: First, 161.69. Worcester: Lake View Cong'l Ch., bbl. goods for Pleasant Hill, Tenn.; Piedmont Ch., 91; Pilgrim Ch., 49.01; Union Ch., 2.44.

Woman's Home Missionary Association of Mass. & R. I., Miss Lizzie D. White, Treas. W. H. M. A. for Salaries and Chinese, 704.10.

Legacies.

Beverly: Miss Sarah Warner Clark, 500 (Reserve Legacy, 333.34), 166.66. Concord: Maria E. Ames, 107. Groton: Emma P. Shumway, 16.67. Newton: Harriet S. Cousens, 3,063.34. Shelburne: Laura P. Green, 1,704.90 (Reserve Legacy, 1,136.60), 568.30.

RHODE ISLAND—\$211.82.

Kingston: H. J. W. for Talladega College, 40. **Pawtucket:** Pawtucket Ch., 135. **Providence:** Union Ch., 35.61. **Tiverton:** Ch., 1.21.

CENTRAL DISTRICT.**CONNECTICUT—\$1,301.31.**

(Donations, \$1,201.31; Legacy, \$100.00.)

Ansonia: German Ch., 2. **Bridgewater:** Ch., 11.55. **Bridgeport:** First Ch., 76.26. **Canaan:** Miss E. B. for Tougaloo University, 1. **Coventry:** Second Ch., 8. **Cromwell:** First Ch., 12.73. **Danielson:** Westfield Ch., 32.70. **East Hampton:** Ch., 15.15. **Fairfield:** Ch., 97. **Guilford:** First Ch., 7.40. **Hartford:** Asylum Hill Ch., 64; Immanuel Ch., 196.58; C. E. G. for Talladega College, 10; Rev. J. W. C., 5; J. M. H., 10, for Tougaloo University. **Harwinton:** Ch., 4.05. **Litchfield:** First Ch., 70.25. **Middletown:** First S. S. for Talladega College, 15.42. **Naugatuck:** S. S. for Tougaloo University, 10. **New Haven:** Grand Ave. Ch., 18; Westville Ch., 11.68. **New London:** First Ch. S. S. for Athens, Ala., 15.07. **New Preston:** Ch., 38. **Norwich:** First Ch. Jr. C. E. Soc. for work among the Negroes, 1.86; Second Ch., 13.01; Mrs. H. H. O. of Park Ch. for Hospital Improvement, Talladega College, Talladega, Ala., 100. **Plymouth:** Ch., 28.48. **Putnam:** Second Ch., 9.60. **Saybrook:** Ch., 14.16. **Simsbury:** First Ch. of Christ, 18.58. **Stony Creek:** C. E. Soc. for Hospital in Porto Rico, 5. **Suffield:** First Ch., 20. **Terryville:** Ch., 110.85; "A Terryville Friend," 10. **Thomaston:** H. E. S. for Tougaloo University, 25. **Watertown:** S. S. for Tougaloo University, 25. **West Suffield:** Ch., 6.50. **Windham:** First Ch., 42.37. **Windsor:** First Ch., 9.71. **Windsor Locks:** Ch., 23.35.

Legacy.

Thompsonville: Frederick A. King, by Amanda T. King, Executrix, 100.

NEW YORK—\$853.18.

(Donations, \$562.73; Legacy, \$290.45.)

Angola: Miss A. H. A., 5. **Brooklyn:** Central Ch. Bible School, 25; Ch. of the Evangel, 15; S. S., 10; Lewis Ave. Ch. for Kindergarten at Talladega College, 40. **Buffalo:** W. H. H. for Talladega College, 10. **Corning:** First Ch., 10. **East Bloomfield:** First Ch., 46.66. **Jamesport:** Ch., 11. **New York:** Bethany Ch. Jr. C. E. Soc. for Elbowoods, N. Dak., 3. **Port Leyden:** Ch., 3.23. **Richford:** C. E. Society for Hospital in Porto Rico, 12.50. **Seneca Falls:** Memorial Ch., 8.50. **Sherburne:** F. L. R. for Talladega College, 5. **Watertown:** Emmanuel Ch., 8. **White Plains:** Westchester Ch., 81.84 (of which from White Plains Cong., 50, Scarsdale, 28.26 and Chatterton Hill, 3.58).

Woman's Home Missionary Union of New York, Mrs. W. A. Kirkwood, Treasurer.

Bridgewater: C. E. for Scholarship at Fisk University, 25. **Brooklyn:** Lewis Ave. Esther M. C. for Kindergarten, Talladega, Ala., 10; Park Ch. W. M., 9; Tompkins Ave. W. U. for S. A. at Piedmont College, 90; Tompkins Ave. Camp Fire Girls for S. A., Santee, Neb., 25. **Canandaigua:** W. H. M., 23. **Gaspert:** W. M. for S. A. at Marion, Ala., 8. **New York:** Broadway Tabernacle Y. W. C. for Scholarship, 50. **Oxford:** Outlook Club, 5. **Rutland:** W. M., 13. **Walton:** W. M. for Standing Rock, 10. Total, \$268.00.

Legacy.

Lowville: Cornelia C. LeWarne, 871.37 (Reserve Legacy, 580.92), 290.45.

NEW JERSEY—\$230.00.

Montclair: First Ch., 200. **Newark:** First Cong. Jude Memorial Ch., 30.

PENNSYLVANIA—\$36.30.

Meadville: Park Ave. Ch., 15. **Philadelphia:** E. F. F., 2. **Pittsburgh:** First Ch., 10. **Spring Brook:** Ch., 1.80.

Women's Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer.

Kane: W. H. M. S. for Porto Rico, 5. **Philadelphia:** Park Ch. S. S. Prim. Dept. for Children of Alaska, 2.50. Total, \$7.50.

DISTRICT OF COLUMBIA—\$44.22.

Washington: Ingram Memorial Ch., 12.48; Soc. of C. E., 2.50; S. S., 4.24; T. J. J. for Prizes, Talladega College, 25.

MARYLAND—Legacy, \$457.66.

Baltimore: Mary R. Hawley, 457.66.

INTERIOR DISTRICT.**OHIO—\$1,083.73.**

Akron: E. D. C. for Talladega College, 5; W. A. for Talladega College, 10. **Amherst:** Second Ch., 5. **Ashtland:** First Ch., 6.84. **Cincinnati:** Lawrence St. Ch., 9. **Cleveland:** Emmanuel Ch., 5; Euclid Ave. Ch., 154; Park Ch., 11; United Ch. Ladies' Soc., 35c; Friends in No. Ch. for Tougaloo, 9.50; "A Friend" for Tougaloo, 5; J. L. S. for Talladega College, 200. **Columbus:** First Ch., 45; Plymouth Ch., 35; South Ch., 4.38. **Greenwich:** Ch., 1.75; Children's Day, 60c. **Hudson:** Mrs. P. B. for Talladega College, 5. **Kingsville:** Miss E. S. C., 2. **Lorain:** First Ch., 32.10. **Mt. Vernon:** First Ch., 17. **Oberlin:** First Ch., 43.40; Second Ch., 49.30. **Rootstown:** Ch., 10.67. **Sandusky:** First Ch., 16. **Toledo:** Washington St. Ch., 21.84. **Waterloo:** Mrs. L. L. for Talladega College, 100. **Wellington:** J. T. H. for Talladega College, 5. **West Andover:** Ch., 6.50.

Woman's Home Missionary Union of Ohio, Mrs. P. E. Walters, Treasurer.

Akron: First W. M. S., 31.50; S. S., 10.50. **Andover:** W. M. S., 2.41. **Austintown:** W. M. S., 1.05; S. S., 30c. **Berea:** W. A., 1.05; S. S., 1.05. **Cincinnati:** Walnut Hills W. M. S., 2.94. **Cleveland:** East W. A. for Talladega College, 5; S. S., 81c; First W. A., 6.72; Hough Ave. S. S., 2.88; Mt. Zion S. S., 2.10; W. M. S. for Talladega College, 10; North Jr. C. E., 1.89; Park W. A., 3.62; S. S., 2.10; C. E. Soc., 78c; Pilgrim S. S. for Alaska, 1. **Columbus:** First W. G., 17.85; Mayflower W. M. S., 1.68; C. E. Soc., 21c; Plymouth W. M. S., 3.67. **Cuyahoga Falls:** W. M. S., 2.62. **Geneva:** W. G., 2.10. **Hudson:** W. M. S., 10. **Ironton:** W. M. S., 1.25. **Jefferson:** A. C., 4.82. **Kent:** W. M. S., 10.50. **Lakewood:** L. G., 1.57. **Lorain:** First W. A., 5.25. **Lyme:** Y. P., 1.05. **Mallet Creek:** York W. M. S., 63c. **Mansfield:** First W. M. S., 50. **Marblehead:** W. H. M. U., 1.57. **Marietta:** Harmar W. M. S., 2; Oak Grove W. M. S., 4.20. **Marysville:** W. M. S., 42c; M. B., 42c; S. S., 42c. **Newark:** Plymouth W. M. C., 3.15. **Oberlin:** Second W. M. S., 10.50. **Painesville:** W. M. S., 5.25; S. S., 2.28. **Sandusky:** W. L., 2.10. **Saybrook:** M. B., 1.10. **Sullivan:** S. S., 1.05; W. M. S., 2.05. **Toledo:** First C. E. Soc., 6.60; Plymouth W. M. S., 1.98; Washington St. W. M. S., 15. **Unionville:** W. M. S., 84c. **Wellington:** W. A., 3.15. **Youngstown:** Elm St. W. M. S., 2.52. Total, \$267.50.

MICHIGAN—\$383.81.

Ann Arbor: King's Daughters, for Pleasant Hill, Tenn., 5. **Bedford:** Ch., 1. **Carmel:** Ch., 1. **Detroit:** North Woodward Ave. Ch., 125. **Grand Rapids:** E. S., 10; V. A. W., 25, for Talladega College, 25. **Kalamazoo:** First Ch., 20. **Redridge:** Ch., 1. **Rockford:** Ch., 4. **Royal Oak:** Ch., 1.86. **Union City:** Ladies' Missionary Soc., bbl. goods for Pleasant Hill, Tenn. **Xpsilanti:** Ch., 16.

Woman's Home Missionary Union of Michigan, Mrs. C. G. Davis, Treasurer.

Allendale: 5. **Crystal:** 3. **Detroit:** First, 32.50. **Grand Rapids:** Park, 70; Park S. S., 55. **New Haven:** C. E. Soc. for Alaska Mission, 1. **Owosso:** Juniors, 7.45. Total, \$173.95.

WESTERN DISTRICT.**ILLINOIS—\$1,345.62.**

Alton: Ch. of the Redeemer, 40. **Amboy:** First Ch., 2.28. **Anawan:** Ch., 2.94. **Aurora:** New England Ch., 26.25; Mrs. J. O. M. for Tougaloo University, 50. **Carpentersville:** C. E. Society for Piedmont College, 5. **Chicago:**

Doremus Ch., 1.05; Leavitt St. Ch., 1.84; Mayfair Ch., Lincoln Mem., 10; Millard Ave. Ch., 10; New First Ch., 20.84; Rogers Park Ch., 35; Warren Ave. Ch., 3.45; Wellington Ave. S. S. Jr. Dept. for Santee Normal Training School, 20; C. H. C., 10; R. H., 5; M. S., 5; for Talladega College; E. G. & H. G. W., 5; W. D., 25; E. H. P., 25; W. S., 5; W. H. T., 10; W. R. D., 5; H. L. H., 100, for Talladega College. Downers Grove: Ch., 20. Dundee: Ch., 9. East Moline: Plymouth Ch., 3.15. Geneva: S. S. for work in Porto Rico, 1. Harvey: S. S., Lincoln Mem., 10. La Grange: First Ch., 70. La Moille: Ch., 5. La Salle: First Ch., 5. Marcellis: S. S., Lincoln Mem., 10. Moline: First Ch., 36.56. Oak Park: Third Ch., 10.15. Oneida: Ch., 20. Ottawa: First Ch. S. S., Lincoln Mem. for Well Fund at Tougaloo, 1.198. Paxton: Ch., 8.33. Pecatonica: Ch., 3. Plainfield: Ch., 5. Princeton: Ch., 4.94. Rantoul: Ch., 1.80. Rockford: Second Ch., 193.08. Shabbona: Ch., 2.50. Sterling: Ch., 9.45. Sycamore: Miss E. S. W., 10. Urbana: M. H. K., 10. West Pullman: First Ch., 4.10. Winnebago: Mrs. J. F. N., 5. Winnetka: Ch., 140.08; Ch. by Mrs. D. S., 100.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treasurer.

Austin: First W. S., 4. Beardstown: W. S., 1; Jr. C. E., 1. Bunker Hill: W. S., 1. Chebanse: W. S., 5. Chicago: Auburn Park W. S., 3; Grand Ave. W. S., 3; New England W. S., 10; Park Manor W. S., 2; Plymouth Ch. W. Club, 5; Rogers Park C. E., 5; South W. Association, 5; Washington Park W. Guild, 3; Wellington Ave. W. S., 2. Dundee: W. S., 18. Elgin: First S. S. for S. A. at Grand View, Tenn., 15. Hinsdale: Ladies' Social Union for Boys' Dormitory, Grand View, 15. Jacksonville: Mission Study Circle, 10 (5 for Crow Agency and 5 for Santee, Neb.). Moline: First W. S., 14. Mound City: W. S., 2. Oak Park: First W. S., 35; Fourth W. S., 2. Ottawa: First W. S., 15. Plainfield: W. S., 5. Princeton: First C. E. for Grand View, 6. Stillman Valley: W. S., 7. Sycamore: W. S., 2. Western Springs: W. S., 2. Winnetka: W. S., 10. Total, \$208.00.

IOWA—\$376.06.

Anamosa: Ch., 2.37; S. S., 9.27. Atlantic: Ch., 12.10. Avoca: First Ch., 1.58. Bondurant: Ch., 3. Burlington: Ch., 40.46. Cedar Rapids: R. S. S. for Talladega College, 5. Charles City: Ch., 66. Clarion: Ch., 15. Des Moines: Greenwood, 4.66; Union Ch., 1.21. Fort Dodge: Ch., 10.45. Galt: Ch., 61c. Glenwood: Ch., 5.76. Greenville: Ch., 1.09. Grinnell: Ch., 24.20. La Moille: Ch., 11. Perry: Ch., 7.86. Riceville: S. S., 20. Rockford: Ch., 2. Sheldon: S. S., 12. Spencer: Ch., 9.07; S. S., 5.81. Waterloo: Plymouth Ch., 1.40.

Woman's Home Missionary Union of Iowa, Mrs. H. K. Edson, Treasurer.

Davenport: Edwards S. S., 11.85. Des Moines: Plymouth, 2.20. Grinnell: W. M. S., 3.75; Guild, 25. Humboldt: S. S., 5. Riceville: 1.17. Rockford: 1.69. Traer: W. M. S., 42; S. S., 10.50. Webster: 1. Total, \$104.16.

WISCONSIN—\$379.72.

Albertville: Ch., 1.50. Beloit: First Ch., 101.96 (of which \$50.98 for Tougaloo University). Brodhead: Ch., 5.17. Burlington: Ch., 14. Delavan: Ch., 6. Elroy: Ch., 1. Evansville: Ch., 8.75. Janesville: Ch., 72. Lake Geneva: Ch., 19.63. Lancaster: Ch., 3.75. Madison: First Ch. Student Association, 3.85. Maple Valley: Ch., 1. Mazomanie: Ch., 3. Menasha: First Ch., 4.25. Milwaukee: Grand Ave. S. S., 13.15; Plymouth Ch., 25. New Richmond: Ch., 3.50. Oconomowoc: Ch., 96c. Oshkosh: First Ch., 20. Randolph: Ch., 4. River Falls: Y. P. S. C. E., 10 (5 of which for Saluda Seminary and 5 for Santee, Neb.). Rochester: Ch., 4. Tomah: Ch., 3.55.

Woman's Home Missionary Union of Wisconsin, by Miss Mary L. McCutchan, Treas.
Beloit: First W. M. S., 8. Brodhead: Miss Wales, 5. Clinton: Carry Gospel Circle, 3.50;

W. M. S., 3. Darlington: W. M. S., 2. Delavan: W. M. S., 5.20. Edgerton: W. M. S., 4. Menomonie: W. M. S., 6. Vesper: 1. Whitewater: Ladies' Union, 12. Total, \$49.70.

MINNESOTA—\$318.37.

Ada: Ch., 2.51. Benson: Ch., 2.03. Cannon Falls: Ch., 1.47. Center Chain: Ch., 26c. Duluth: Pilgrim, 21. Ellsworth: Ch., 1.31. Fairmont: Ch., 2.39. Faribault: Ch., 13.12. Fergus Falls: Ch., 7.88. Glenwood: Ch., 1.72. Granite Falls: Ch., 2.10. Mankato: Ch., 1.05; S. S., Lincoln Memorial, 4.13. Marshall: Ch., 1.90. Minneapolis: Fifth Ave. Ch., 15; First Ch., 15.75; Linden Hills Ch., 9.30; Lyndale Ave. Ch., 5.24; Lyndale S. S. Women's Bible Class for Elbowoods, N. Dak., 5.05; Lynnhurst Ch., 3.36; Park Ave. Ch., 8.65; Park Ave. S. S., 12.65; Pilgrim Ch., 9.18; Plymouth Ch., 34.30; Mrs. C. E. B. and Mrs. O. W. K. for Elbowoods, N. Dak., 10. Montevideo: S. S., 10. New Ulm: Ch., 3.94. Northfield: "M. A. H., Chicago" for Elbowoods, N. Dak., 30. Plainview: Ch., 4.50. Rochester: W. J. E., 20. Silver Lake: Ch., 2.64. Spring Valley: Ch., 1.16. St. Louis Park: Union Ch., 1.96. St. Paul: Emmanuel Ch., 8.43; Olivet Ch., 7.87; Pacific Ch. Ladies, bbl. goods for Pleasant Hill, Tenn. Wadena: Ch., 2.62.

Woman's Home Missionary Union of Minnesota, Mrs. A. M. Burch, Treasurer.

Excelsior: 3.73. Minneapolis: Plymouth, 21.13. Lake City: S. S., 8.19. Hawley: 85c. Total, \$33.90.

MISSOURI—\$105.74.

Joplin: Royal Heights Ch., 1. Lebanon: First Ch., 9.50. St. Joseph: First Ch., 18.05.

Woman's Home Missionary Union of Missouri, Miss Edith M. Norton, Treasurer.

Kansas City: First W. A., 6.12; S. S., 2.97; Westminster W. H. M. S., 23.13; Prospect Ave. S. S., 10. Maplewood: W. M. S., 1.30. Meadville: Ladies, 1.37. Old Orchard: W. M. S., 3.14. Sedalia: L. M. S., 1.15. St. Joseph: First L. M. S., 4.13; Wee Folks, 25c. St. Louis: Bonne Terre L. M. S., 7.50; Hyde Park L. M. S., 1.13; Olive Branch L. M. S., 36c; United S. S., 3.29; Pilgrim Workers for books for Goodbird Indian School, 6.35. Webster Groves: W. A., 5. Total, \$77.19.

KANSAS—\$72.27.

Kansas City: Central Ch., 10.85. Topeka: Central Ch., 15. Wakefield: S. S., 4.49.

Woman's Home Missionary Union of Kansas, Miss Emma W. Wallace, Treasurer.

Garden City: 3. Kirwin: 2. Lawrence: 10.43. Maple Hill: 1. Muscotah: C. E. Soc., 1.50. Parsons: 3. Topeka: First S. S., 2; Central, 19. Total, \$41.93.

NEBRASKA—\$69.00.

Franklin: Ch., 6.25. Neligh: Ch., 11. Omaha: A. W. C. for Talladega College, 25. Shickley: Ch., 1.75. Weeping Water: Ch., 25.

NORTH DAKOTA—\$37.09.

Amenia: S. S. for Elbowoods, N. Dak., 2.33. Barlow: S. S. for Elbowoods, 5. Beulah: Ch., 1. Carrington: S. S. for Elbowoods, 10. Cayuga: S. S. for Elbowoods, No. Dak., 2. Dwight: S. S. for Elbowoods, 1. Fargo: Plymouth S. S. for Elbowoods, 5. Gardner: S. S. for Elbowoods, N. Dak., 2.20. Gascoyne: L. G. E. for Elbowoods, N. Dak., 1. New Rockford: Mrs. S. D. K. for Elbowoods, 5. Oriska: S. S. for Elbowoods, 1. Tolna: Ch. for Elbowoods, 1.56.

SOUTH DAKOTA—\$182.83.

Aberdeen: Ch., 3.13. Faulkton: Ch. & S. S., 7.95. Newell: Ch. & S. S., 65c. Rapid City: Ch., 1.50. Springs: Ch., 52c. Tolstoy: Ch., 10c. Yankton: Ch., 9. South Dakota Native Missionary Society, for Indian Missions, 160.

COLORADO—\$1.30.

Pueblo: Pilgrim Ch., 1.30.

ALASKA—\$28.50.

Wales: Ch. at Cape Prince of Wales, 28.50.

OKLAHOMA—\$1.47.

Chickasha: Ch., 20c. Weatherford: Ch., 1.27.

MONTANA—\$3.00.

Charles Heights: Ch., 1. Livingston: Ch., 2.

PACIFIC DISTRICT.**CALIFORNIA (NORTHERN)—\$205.50.**

Benecia: Ch., 1.13. Berkeley: First Ch., 78.60. Ceres: Ch., 1.30. Cloverdale: Ch., 3.07. Ferndale: Ch., 7.24. Oakland: Fruitvale, 7.14. Sacramento: Ch., 1.11. Santa Cruz: Ch., 33. San Francisco: Park Ch., 81c. San Jose: Ch., 32.10; G. W. H., 10; L. S. S. for Oriental Missions, 30.

CALIFORNIA (SOUTHERN)—\$30.94.

Los Angeles: Hollywood Ch., 16.50. Woman's Home Missionary Union of Southern California, Mrs. E. C. Norton, Treas. Hawthorne: 1.44. Pasadena: First S. S., 4; Neighborhood Ch., 4.50. Whittier: 4.50. Total, \$14.44.

OREGON—\$20.56.

Forest Grove: Ch., 5.06; "A Friend," 10. Lebanon: Rev. I. C., 2.50. Ranier: Ch., 3.

WASHINGTON—\$70.50.

Bellingham: Ch., 3.54. Deer Park: Ch., 3.95. Orchard Prairie: Ch., 1.31. Seattle: Fairmount Ch., 4; Plymouth Ch., 25; Queen Anne Ch., 8. Walla Walla: First Ch., 25.

IDAHO—\$2.02.

Hope: Ch., 2.02

THE SOUTH, ETC.**VIRGINIA—\$4.00.**

Herndon: Ch., 4.

WEST VIRGINIA—\$3.35.

Raymond City: Miss R. S. for Electric Lights, Joseph K. Brick School, 3.35.

NORTH CAROLINA—\$509.93.

Ansonville: Snow Hill Ch., 17.88. Ashboro: Ch., 12.50. Beaufort: Ch., 21.41. Bricks: S. S. of Joseph K. Brick School, 60c; Prof. R. B. for Electric Lights, 1.50. Broadway: Ch., 9. Burlington: Ch., 6. Candor: Ch., 12.50. Carters Mills: 4.50. Charlotte: Ch., 52. Concord: Ch., 5. Dry Creek: 11.60. Dudley: Ch., 30.25. Grays Chapel: 2.50. Greensboro: Ch., 5. Haw Branch: Ch., 4.50. Haw River: Ch., 2.50. Hayward: Ch., 44. High Point:

Ch., 6. Jones Chapel: Ch., 44. Kings Mountain: Ch., 5.61. Lisle: Ch., 2. Malee: Ch., 5. McLeansville: Ch., 7. Mooresville: Ch., 5. Mt. Gilead: Ch., 12. Mt. Pleasant: Ch., 5. Nalls: Ch., 1. Oakes: Ch., 2. Pekin: Ch., 11.60. Pittsboro: Ch., 4.50. Raleigh: Ch., 33.50; Miss B. H. for Cottage Fund, Joseph K. Brick School, 1. Rankinsville: Ch., 2.50. Rockingham: Ch., 2. Salem: Ch., 12.50. Sanford: Ch., 9.05. Sedalia: Ch., 16.18. Shinnville: Ch., 5. Strieby: Ch., 12.50. Troy: Ch., 50. Wadsworth: Ch., 9. Other Friends in N. C., 2.75.

SOUTH CAROLINA—\$36.00.

Charleston: Plymouth Ch., 26; Ladies' Missionary Society, 10.

GEORGIA—\$37.93.

Andersonville: Ch., 11.15 (of which Lincoln Mem., 5.50). Atlanta: Central Ch., 7.48. Hagan: Bethel Ch., 2. Macon: First Ch., 15. Rutland & Byron: Ch., 2.30.

MISSISSIPPI—\$40.00.

Tougaloo: Union Ch., 40.

TEXAS—\$3.00.

Dallas: Junius Heights Ch., 1; Witness Ch. & S. S., 1. Texas Cong'l Association for Tillotson College, 1.

FLORIDA—\$8.50.

West Palm Beach: Ch., 2. Winter Park: Ch., 6.50.

SCOTLAND—\$80.00.

Edinburgh: Society for Propagation of Christian Knowledge for S. A. of two pupils in Bible Training School, Santee, Neb., 80.

SUMMARY OF RECEIPTS FOR JULY, 1915.Donations \$ 12,590.46
Legacies 4,792.07

Total.....\$ 17,382.53

SUMMARY OF RECEIPTS TEN MONTHS.

From Oct. 1, 1914 to July 31, 1915.

Donations\$157,135.61
Legacies 53,180.03

Total.....\$210,315.64

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

June, 1915

ALABAMA—

For Supplies, 2.50. Service, 4. Total, \$6.50.

ARIZONA—

Dewey: S., 50c. Humboldt: 4.50; S., 4.91. Total, \$10.00, of which \$5.41 is C. D. Coll'ns.

CALIFORNIA (NORTHERN)—

Berkeley: First S., 6.80; Bethany, 26c. Bowles: 48c. Cloverdale: 1.72. Fowler: 90c. Lockeford: 1.55. Lodi: First, 6.74. Martinez: 1.38. Niles: S., 7.50. Oakland: Plymouth S., 15. Petaluma: 2.58. Sacramento: 1.77. Total, \$46.68, of which \$29.30 is C. D. Coll'ns.

CALIFORNIA (SOUTHERN)—

Hesperia: S., 1. Rialto: S., 7.03. Saticoy: S., 4.57. San Ysidro: S., 5. Total, \$17.60, of which \$9.57 is C. D. Coll'ns.

COLORADO—

Boulder: W. M. S., 1.25. Briggsdale: S., 2.85. Colorado Springs: First W. M. S., 5. Denver: First W. M. S., 7; Third W. M. S., 1.50; Plymouth W. M. S., 14; Fourth Ave., 10; Washington Park S., 5. Fountain: W. M. S., 1. Grand Junction: 7.65. Greeley: W. M. S., 4. Highland Lake: 5.60. Pueblo: Pilgrim W.

M. S., 2. Telluride: 8.25. Total, \$75.10, of which \$21.10 is C. D. Coll'ns, and \$35.75 received through W. H. M. U.

CONNECTICUT—

Andover: 5.81. Barkhamsted: S., 2.80. Brooklyn: S., 5. Canterbury: 3. Cheshire: S., 20.75. Collinsville: 16.26. Cornwall: Second S., 16.61. Cromwell: S., 13.67. Deep River: 11.40. East Haddam: S., 12.36. East Windsor: S., 9.13. Ellington: S., 5. Ellsworth: S., 5.50. Exeter: 3. Falls Village: 5. Farmington: S., 13. Granby: South, 6. Greenfield Hill: S., 8.40. Greenwich: North S., 7.58. Griswold: S., 2.05. Groton: S., 5.00. Guilford: First, 12; Third, 3.01. Haddam: C. & S., 13. Hadlyme: 3.50. Hampton: S., 5.15. Hartford: Immanuel H. M. S., 20. Hebron: S., 3.62. Higganum: S., 11.24. Ivoryton: 14.96. Killingworth: S., 5.17. Manchester: S., 17.97. Prim. Dept., 6.12. Middlefield: C. & S., 13.05. Middletown: First, 16.97. Mystic: S., 13. New Haven: United, 50. New Milford: C. & S., 37.68. Newtown: S., 7.25. North Haven: 22.39. North Stamford: S., 10.16. Old Lyme: S., 16.50. Portland: S., 6.90.

Prospect: S., 7.75. **Putnam:** Second, 4.40. **Rocky Hill:** S., 10. **Sherman:** 2.55. **Simsbury:** 6.08. **Somers:** S., 13. **South Canaan:** S., 15. **South Lyme:** S., 2. **South Windsor:** S., 11.10. **Stonington:** Second S., 9.50. **Talcottville:** S., 15; Inter. C. E., 6.40. **Tolland:** S., 6.25. **Torrington:** Torrington S., 10; Center Kindergarten, 6. **Union:** 3.10. **Vernon Center:** S., 4.70. **Voluntown:** 47c. **Waterbury:** First L., B. S., 32; Second, 154.58. **Westchester:** 12.21. **West Hartford:** S., 23.16. **West Haven:** S., 25. **Whitneyville:** S., 9. **Winsted:** First S., 27.45; Second, 8.12. **Woodbury:** 1.18. **For Supplies,** 90c. Total, \$913.95, of which \$482.60 is C. D. Coll'ns, and \$52.00 received through W. H. M. U.

FLORIDA—

Avon Park: S., C. D. & Easter, 7. **Mount Dora:** S., 3; C. E., 1. **Pomona:** 4.72. **St. Petersburg:** S., 9.92. **Winter Park:** 6.12. Total, \$31.76, of which \$30.76 is C. D. Coll'ns.

GEORGIA—

Atlanta: Union Tabernacle S., 1.60. **Barnesville:** 11.05. **The Rock:** 3. **For Supplies,** 2.25. Total, \$17.90, of which \$12.65 is C. D. Coll'ns.

IDAHO—

Algome: S., 2. **For Supplies,** 2.60. Total, \$4.60.

ILLINOIS—

Alton: W. M. S., 2.50. **Bloomington:** W. M. S., 1. **Bowen:** S. Class No. 6, 2. **Buda:** W. M. S., 3.70. **Chicago:** Bethesda, 48c; Englewood W. M. S., 1; Humboldt Park S., 3.50; Millard Ave. W. M. S., 1; New England W. M. S., 15; New First W. M. S., 25.56; Pilgrim, 6.87; W. M. S., 1; Ravenswood K. D., 5; South M. G., 1; Tabernacle S., 6.15; W. M. S., 2; University W. M. S., 2.50; Washington Park W. M. S., 1.25. **Dalzell:** S. 1. **Decatur:** W. M. S., 2. **Des Plaines:** W. M. S., 3. **Dover:** W. M. S., 4. **Earlville:** "J. A. D.", 10. **Elburn:** W. M. S., 1. **Elgin:** 15; W. M. S., 15. **Emington:** S., 10. **Fall Creek:** W. M. S., 1. **Geneseo:** W. M. S., 2. **Gridley:** S. Sunshine Class, 3. **La Grange:** S., 6. **Mendon:** W. M. S., 5. **Moline:** First W. M. S., 1. **Oak Park:** First W. M. S., 9; Third W. M. S., 3. **Ottawa:** W. M. S., 4. **Paxton:** W. M. S., 5. **Payson:** W. M. S., 3.50. **Pecatonica:** W. M. S., 2. **Peoria:** First W. M. S., 4. **Pittsfield:** 6.93; Rose M. S., 1. **Port Byron:** W. M. S., 1.63. **Princeton:** S. Prim. Dept., 2. **Rock Falls:** W. M. S., 2. **Roscoe:** 80c; W. M. S., 2. **Roseville:** W. M. S., 1.25. **Sheffield:** W. M. S., 1.30. **Somonauk:** W. M. S., 1. **Spring Valley:** 3.30. **Sterling:** W. M. S., 4. **Thawville:** S., 3.58. **Toulon:** W. M. S., 2. **Waukegan:** First W. M. S., 1. **Waverly:** 68c. **West Chicago:** 4.75. **Wheaton:** W. M. S., 3. **Wyoming:** W. M. S., 2. **Yorkville:** W. M. S., 2. Total, \$237.23, of which \$39.21 is C. D. Coll'ns, and \$164.19 received through W. H. M. U.

INDIANA—

Fairmount: 3. **Miller:** 4. **Ridgeville:** S., 3.43. Total, \$10.43, which is C. D. Coll'ns.

IOWA—

Bear Grove: S., 8.20. **Eagle Grove:** 6.40. **Fontanelle:** C. & S., 7.29. **Grinnell:** W. M. S., 1.15. **Knoxville:** S., 1.25. **Pleasant Grove:** S., 3.53. **Preston:** 5. **Service:** 6.23. Total, \$39.05, of which \$20.27 is C. D. Coll'ns, and \$1.15 received through W. H. M. U.

KANSAS—

Alma: 12. **Athol:** S. **Carbondale:** C. & S., 2. **Clay Center:** C. & S., 7. **Fort Scott:** C. & S., 8. **Geneva:** S., 5. **Mount Vernon:** S., 4.18. **Olathe:** C. & S., 6.36. **Parsons:** W. M. S., 2. **Partridge:** C. & S., 8. **South Haven:** C. & S., 5. **Sylvia:** C. & S., 3. **Topeka:** Central W. M. S., 13. **Wakarusa Valley:** W. M. S., 4. **Wichita:** College Hill W. M. S., 3. Total, \$90.54, of which \$43.54 is C. D. Coll'ns, and \$22.00 received through W. H. M. U.

LOUISIANA—

Roseland: S., 7, which is a C. D. Coll'n.

MAINE—

Auburn: Sixth St., 54c. **Bangor:** All Souls C. & S., 29.98. **Bridgton:** First, 1.22. **Bristol:** South S., 2.50. **Gorham:** S., 10.60. **Madison:** 15; S., 8.33. **Orono:** 6.10. **Paris:** S., 5. **Saco:** 26.48. **South Berwick:** S., 7.75. **Turner:** S., 3.75. **Winthrop:** S., 2.50. **York:** First S., 5. Total, \$124.75, of which \$67.66 is C. D. Coll'ns.

MASSACHUSETTS—

Abington: S., 9.02. **Agawam:** Feeding Hills S., 5. **Andover:** Ballardvale S., 6. **Ashby:** S., 7.60. **Becket:** North, 3.30. **Belmont:** Plymouth S., 2. **Beverly:** Dane St., 12. **Billerica:** S., 10.21. **Blandford:** First C. & S., 6.20. **Boston:** Village S., Dorchester, 25; Eliot, Roxbury, 35.51; Central, 120; Trinity S., Neponset, 16.21; Baker East 1.10. **Boxboro:** S., 3.80. **Boxford:** S., 5. **Boylston:** 8.50. **Brockton:** Porter, 35; Waldo, 2.41; Wendell Ave., 3.75. **Cambridge:** First Evangelical S., 5; North, 31.34. **Carver:** North S., 2.15. **Concord:** 23.37. **Cummington:** 6. **Dedham:** Riverdale S., 6.36. **Deerfield:** South, 11.25. **Dudley:** S., 4.85. **Dunstable:** 6.17. **Duxbury:** S., 1.25. **Easthampton:** First S., 15.02. **Edgartown:** S., 3.35. **Fairhaven:** S., 10.56. **Falmouth:** North S., 3.54. **Fitchburg:** Calvinistic S., 17.23; Rollstone, 11.86. **Foxboro:** 3.84. **Frammingham:** Plymouth, 9.60; Saxonsville S., 6.46. **Great Barrington:** Housatonic S., 6.40. **Groveland:** S., 92c. **Hadley:** First, 10.95. **Hamilton:** S., 7. **Haverhill:** Ward Hill, 1.15. **Hawley:** West, 2. **Holbrook:** S., 15. **Ipswich:** First, 6; Linebrook, 3.43; S., 4.57. **Lanesboro:** 66c. **Lawrence:** South, 2.96; S. Prim. Dept., 2.65. **Leominster:** Pilgrim S., 7.97. **Leverett:** S., 3.03. **Lincoln:** 20. **Lowell:** High St., 18.14. **Lynn:** North S., 9. **Malden:** Maplewood S., 8.50. **Mattapoisett:** 11.96; S., 3. **Medford:** West, 16.46. **Middlefield:** S., 4.67. **Millbury:** Second, 2.88. **Montague:** Millers Falls, 6. **New Braintree:** S., 5. **Newbury:** Byfield, 2.67. **Newburyport:** Belleville, 3.25. **Newton:** First S., 72.68; Eliot S., 31.83; Auburndale S., 10; Highlands S., 14.76. **North Adams:** 45.50. **North Attleboro:** Trinity S., 2. **Northbridge:** Whitinsville S., 11.04; Rockdale, 13.79. **Northfield:** S., 10. **North Reading:** 14. **Orange:** 18.30. **Orange:** Central S., 9.42. **Palmer:** First C. & S., 2. **Pittsfield:** French, 75c. **Plainfield:** C. & S., 6.11. **Princeton:** 18.68. **Quincy:** Wollaston S., 16.99. **Rockport:** 8.83. **Salem:** Tabernacle S., 23.75; "O. M.", 1. **Sherborn:** 3.50. **Shirley:** S., 3.25. **Somerset:** 1.47. **Somerville:** Prospect Hill, 4.75. **Southampton:** S., 4.20. **Southbridge:** 10. **Springfield:** Faith S., 9.81. **Sterling:** S., 3.36. **Stoughton:** S., 9. **Taunton:** Winslow S., 7.91; East S., 3.80. **Waltham:** First, 5.50. **Waquoit:** Portuguese Mission S., 71c. **Westminster:** 2.68. **West Newbury:** Second S., 4.69. **Weymouth:** Old South S., 6.75. **Winchester:** First S., 19.34; Second, 6. **Worcester:** Lake View, 4.46; Bethany S., 10. **For Supplies,** 45c. **W. H. M. A. of Mass. & R. I.,** 246. Total, \$1,475.10, of which \$564.19 is C. D. Coll'ns, and \$246.00 received through W. H. M. U.

MICHIGAN—

Ada: First S., 6.22. **Alamo:** 8.50. **Alba:** 7. **Algansee:** S., 6.40. **Almont:** 10. **Augusta:** 1.17. **Baldwin:** 4. **Bancroft:** 8.20. **Bangor:** West, 3.65. **Beach:** S., 2.40. **Belding:** 5. **Bethel:** 1.50. **Big Prairie:** 2. **Big Rapids:** First, 1.20. **Bostwick Lake:** 12. **Bradley:** 87c. **Brokenridge:** 5. **Bridgeport:** 3.40. **Bridgman:** 2. **Buckley:** 3.50. **Butternut:** 3.36. **Carson City:** 7.65. **Champion Hill:** 1.89. **Clare:** 6.75. **Columbus:** 30. **Conklin:** 5. **Cooper:** 3. **Covert:** 5. **Crystal:** 2.40. **Detroit:** Mt. Hope, 7.10; Boulevard, 39. **Drummond:** 2.65. **East Lansing:** S., 5. **Eastport:** 1. **Essexville:** 3.04. **Frankfort:** 5. **Gaylord:** 7.60. **Grand Blanc:** 5. **Grand Haven:** 3.25. **Grand Junction:** 2.65. **Grand Ledge:** 3.04. **Grand Rapids:** Second, 8; South, 25. **Grandville:** 7. **Greenville:** 13.05. **Harrison:** 4. **Hartford:** 5.73. **Highland:** 2. **Honor:** 4. **Hopkins:** Second, 7.90. **Howard City:** 2.40. **Hudson:** 4.42. **Hudsonville:** 10. **Inlay City:** 20. **Jackson:** First, 25.40; Plym-

outh, 11.24. Jenison: 1. Kaleva: S., 70c. Kendall: 5. Laingsburg: 3. Lake Odessa: 6.67. Lansing: Plymouth, 12.66. Leslie: 5.51. Lowell: 3. Ludington: 35.46. Mancelona: 5.16. Manistee: 19.67. Memphis: 5. Metamora: 2. Middleville: 7.05. Muskegon: First, 37.50; Jackson St., 3; Highland Park, 7. Nevins Lake: 1.16. Newaygo: 1. New Haven: 5. Olivet: 3.50. Omena: 6.05. Onekema: 2. Owosso: 12. Perry: 4.80. Pinckney: 2.10. Pine Grove: S. Port Huron: 24th St., 3; Ross Memorial, 4. Ransom: 4.36. Rapid River: 5. Redridge: 2. Reed City: 9. Rockford: 4. Rockwood: 2.50. Romeo: 2. Saginaw: First, 40; Genesee St., 3. St. Clair: 20; S., 20. St. Johns: 10. Salem: Second, 3. Saranac: 3.37. Sawyer: 2.65. Sheridan: 6. Somers: 7.15. South Boston: 7.57. South Haven: 4.67. Thompsonville: 2.35. Three Oaks: 29.50. Traverse City: First, 10. Tyrone: C. & S., 10. Vanderbilt: 5. Vernon: 2. Wayland: 3.44. West Adrian: 9.45. Whitehall: 10. Wyandotte: 13.74. Total, \$859.52, of which \$855.10 is C. D. Coll'ns.

MINNESOTA—

Aldrich: S., 4.35. Bagley: Ruffy Brook S., 16c. Ellsworth: 1.12. Fergus Falls: W. M. S., 70c. Fosston: Lutheran, 85c. Grand Meadow: S., 5. Granite Falls: 1.80. Lake Park: 1.45. Minneapolis: Plymouth, 43.47; S., 69.03; W. M. S., 12.50; Pilgrim, 2.55; Lowry Hill W. M. S., 2.80; Linden Hills W. M. S., 50c. New Ulm: 3.38. St. Paul: Atlantic W. M. S., 2.10; St. Anthony Park, 5.81; Olivet, 6.75; South Park W. M. S., 50c. Sauk Rapids: C. & S., 7.77. Springfield: W. M. S., 1.40. Spring Valley: 99c. Stewartville: W. M. S., 1.40. Ulen: S., 2. Wadena: 2.25; W. M. S., 1. Total, \$181.63, of which \$83.31 is C. D. Coll'ns, and \$22.90 received through W. H. M. U.

MISSOURI—

Bonne Terre: S. Birthday Offerings, 14.50. Fruit City: S., 3.70. Green Ridge: S., 10. Honey Creek: S., 5. Joplin: First S., 13.74; East S., 83c; Royal Heights S., 2.71; Smelter Hill, 2.41; S., 1.66. Kansas City: Elmwood S., 4.67. Nichols: S., 3.33. St. Louis: Bethlehem Bohemian S., 4. For Supplies, 3. Service, 2.38. Total, \$71.93, of which \$49.64 is C. D. Coll'ns.

MONTANA—

Bole: 1.10. Custer: 70c. Dodson: 1. Fairfield: 2.95. Gibson: S., 2.50. Harvey: 2.63. Melstone: S., 3. Plevna: S., 1.56. Stipek: S., 3.50. Service, 2.40. Total, \$21.34, of which \$10.56 is C. D. Coll'ns.

NEBRASKA—

Blair: 8.36; S., 7. Campbell: 4. Curtis: 10. Indianola: S., 16.34. Lincoln: First, 25. Omaha: St. Mary's Ave. S., 25. Ulysses: S. C. D. and Birthday offerings, 16. Wilcox: S., 21.75. York: S., 10.22. Service: 20. Friend: "J. D. S.", 5. Total, \$168.67, of which \$69.31 is C. D. Coll'ns.

NEW HAMPSHIRE—

Andover: S., 1.50. Atkinson: 5. Bennington: S., 1.32. Bristol: S., 3.70. Candia: S., 2.33. Chester: C. & S., 10. Dunbarton: S., 5. Franceonia: 4.40. Franklin: S., 4. Goffstown: S., 6.78. Greenland: S., 14. Hampstead: 4; S., 1. Hanover: Center, 2.60. Henniker: 13.90. Hill: 1.96. Jaffrey: East S., 6. Keene: First S., 10.25. Mont Vernon: S., 1.50. Raymond: S., 7.50. Rindge: 4. Somersworth: S., 3.38. Webster: 1. Wolfboro: S., 10. Total, \$125.11, of which \$114.51 is C. D. Coll'ns.

NEW JERSEY—

Cedar Grove: S., 7. Glen Ridge: S., 30. Jersey City: Waverly, 5. Montclair: Watchung Ave. S., 16.74. Total, \$58.74, of which \$23.74 is C. D. Coll'ns.

NEW YORK—

Aquehogue: C. & S., 12.25. Blooming Grove: 10.95. Bridgewater: S., 10.65. Brookton: 36c. Canaan: S., 10. Candor: 1.14. Chappaqua: S., 7. Corning: S., 9.67. Coventryville: S., 6.60. Denmark: S., 5.30. Fairport: S., 12.54.

Franklin: S., 15. Greene: S. Hopkinton: S., 3.60. Jamesport: S., 4.13. Jamestown: First S., 40.50. Lisbon: 2.25. Lockport: First, 12.40. Lyander: S., 4.86. Mount Sinai: S., 5.70. Mount Vernon: First, 75c; S., 21.25. Munnsville: S., 3. New Village: 4.40. New York: Flatbush, 16.24; Park Slope S., 9.02; Ch. of the Pilgrims, 45.49; Puritan, 5.95; Flushing, Broadway, 1. Niagara Falls: Ch. of the Pilgrims S., 4. Northfield: S., 4.50. Norwood: 75c. Ontario: 10.07. Osceola: S., 6.40. Paris: 2. Richville: First S., 4. Riverhead: Sound Ave., 24.70. Savannah: S., 3. Seneca Falls: S., 5. Sidney: S., 10.31. South Hartford: 3.40. Ticonderoga: 1.88. Walton: 10.92. West Bloomfield: S., 11.68. Total, \$392.61, of which \$289.53 is C. D. Coll'ns.

NORTH CAROLINA—

Burlington: S., 1. Charlotte: S., 6. Dudley: S., 2.50. Greensboro: S., 2. Pekin: S., 2.33. Southern Pines: S., 7.52. Total, \$21.35, of which \$7.83 is C. D. Coll'ns.

NORTH DAKOTA—

Argusville: 2. Beulah: Brush Creek, 50c. Fargo: Plymouth S., 13.28. Fessenden: C. & S., 4.60. Gardner: 3. Garrison: S., 6. Hope: S., 25. Ladbury: 1.20. Lidgerwood: S., 39c. Manning: 1.27. Marion: S., 10.85. Pioneer Hall: S., 1.06. Regan: 1.20. Sentinel Butte: S., 3. Spring Coolee: S., 1. Valley City: Getchell, 1. For Supplies, 1. Total, \$76.35, of which \$58.13 is C. D. Coll'ns.

OHIO—

Akron: First W. M. S., 4.50. Alexis: S., 5. Ashtabula: First S., 25. Berlin Heights: W. M. S., 45c. Brookfield: Welsh, 6.29. Canton: 7.50. Chillicothe: S., 18c. Cincinnati: Walnut Hills, 6.77. Cleveland: First S., 7.71; Euclid Ave. W. M. S., 1.83; Kinsman Road W. A., 68c; Collinwood C. E., 45c; Y. L., 56c; W. A., 1.46; Hough Ave., 6.75; Denison Ave. L. A. S., 1.08; North S., 10. Columbus: First S., 1.35. Cuyahoga Falls: W. M. S., 1.13. East Cleveland: Calvary S., 1.35. Elyria: First, 15; Second W. A., 1.31. Geneva: W. M. S., 1.35. Greenwich: 75c. Kent: S., 25. Lodi: S., 45c; W. M. S., 2.25; Y. L., 45c. Marietta: First W. M. S., 4.50. Medina: S., 27c; W. M. S., 4.97; Y. L., 45c; C. E., 23c. North Madison: S., 2.65. North Monroeville: 1. Oberlin: Second W. M. S., 9. Penfield: 5. Ravenna: W. M. S., 1.70. Richmond: S., 2. Sullivan: S., 10. Tallmadge: W. M. S., 1.17. Thompson: L. M. C., 1.08. Twinsburg: W. M. S., 90c. Vaughnsville: 3.25. Windham: H. H. S., 55c. Total, \$185.32, of which \$57.36 is C. D. Coll'ns, and \$52.40 received through W. H. M. U.

OKLAHOMA—

Hillsdale: 22. Oklahoma City: Pilgrim, 20. Total, \$42.00.

OREGON—

Freewater: 5. Ione: L. M. S., 3. Ontario: S., 3. Portland: Highland S., 7. Rainier: 2. Sheridan: S., 1.83. Tolo & Vicinity: S's, 6.09. Friends: "Eagle Point" 1; "I. C." 3. Total, \$31.92, of which \$17.92 is C. D. Coll'ns, and \$3.00 received through W. H. M. U.

PENNSYLVANIA—

Johnstown: 9. Kane: 5. Lansford: Second W. M. S., 5. Milroy: S., 9. Philadelphia: Park S., 3; W. M. S., 1. Scranton: First W. M. S., 10; Plymouth S., 10. Total, \$52.00, of which \$26.00 is received through W. H. M. U.

RHODE ISLAND—

East Providence: Newman S., 8; United S., 6.02. Kingston: S., 36.50. Pawtucket: Park Place, 15. Providence: Free Evangelical, 2.84. River Point: S., 7. Slatersville: 5.36. Woonsocket: Globe S., 15.07. Total, \$95.79, of which \$72.79 is C. D. Coll'ns.

SOUTH DAKOTA—

Bonesteel: S., 7.04. Fairfax: 7. Frankfort: S., 2. Lake View: 88c. Letcher: 1.45. Oacoma: S., 70c. Perkins: S., 3.75. Pierre:

C. & S., 13.75. Total, \$36.57, of which \$31.54 is C. D. Coll'ns.

TENNESSEE—

Memphis: First S., 19.23, which is a C. D. Coll'n.

TEXAS—

Dallas: Junius Heights, 1.35; Winnetka, 5. Service: 1.75. Total, \$8.10.

UTAH—

Provo: S., 5, which is a C. D. Coll'n.

VERMONT—

Bennington: First, 24.50; Second S., 16.95. Berkshire: East S., 10. Brattleboro: First, 3.21. Brookfield: S., 5.17. Colchester: S., 5. Craftsbury: 5. Dorset: S., 4.51; East, 2.50. Fairlee: S., 3.70. Greensboro: S., 4.83. Guilford: 2.50. Island Pond: S., 6. McIndoe Falls: 7. Marshfield: 1. Middletown Springs: S., 7. Milton: S., 2.50. Orwell: S., 3. Pownal: C. & S., 2. Royalton: C. & S., 8; South, 7.95. Springfield: S., 2. Thetford: S., 1.50. Tyson: S., 1. Waterbury: S., 11. Williamstown: S., 6.40. Total, \$154.22, of which \$131.01 is C. D. Coll'ns.

WASHINGTON—

Blanchard: S., 52c. Brewster: 6.94. Cummins: S., 1.45. Medical Lake: 4.50. Seattle: Plymouth, 25; Bayview S., 4; Bethany S., 2; Lake Forest Park S., 3.11. Spokane: Lidgerwood S., 2.50. Stevenson: S., 7.54. Tolt: S., 10. Total, \$67.56, of which \$30.60 is C. D. Coll'ns.

WISCONSIN—

Albertville: 1. Ashland: W. M. S., 60c. Arpin: S., 3.50. Baraboo: S., 10. Beloit: Gridley S., 7. Berlin: S., 15.11. Black Earth: C. & S., 7.45. Bloomington: S., 4.35. Boscobel: S., 9. City Point: 50c. Clintonville: 3.50. Coloma: S., 8.43. Columbus: S., 18. Curtiss: 1. Delavan: S., 43.76; C. Club, 50c. Dodge-

ville: Plymouth, 20; W. M. S., 60c. Dousman: C. & S., 13. Eau Claire: Second, 6. Eggan: S., 1.02. Elkhorn: S., 6. Endeavor: S., 9. Fontana: S., 5. Fort Atkinson: S., 24. Fox Lake: S., 12.91. Friendship: S., 4. Fulton: S., 9.53. Green Bay: 24. Hayward: S., 3.50. Hartland: S., 5. Iron River: S., 3. Jackson: Leaf S., 1.30. Janesville: S., 5. Kaukauna: South W. M. S., 1. Kewanee: S., 4. La Crosse: 20.75. Leeman: S., 3.75. Lake Geneva: 10; S., 10. Lake Mills: S., 10. Liberty: Viola S., 5. Lone Rock: S., 7.08. Madison: First S., 15; Pilgrim S., 4.84. Manning: S., 2.61. Mazomanie: 10.54. Medford: S., 3.50. Mellen: 2. Menomonie: 20. Mill Creek: 1. Milton: S., 17. Milwaukee: Grand Ave., 67.45; W. M. S., 1.25. Nekoosa: 3. New London: S., 5.10. New Richmond: S., 4.25. Odanah: S., 3.88. Orange: C. & S., 3. Osseo: S., 4.70. Pewaukee: 3. Pine River: S., 2. Platteville: C. & S., 33. Plymouth: S., 12. Potosi: S., 20.25. Pulcifer: S., 3.72. Racine: First S., 14.48; Plymouth W. M. S., 90c. Randolph: 3.50. Rhinelander: S., 13. Rio: S., 11.66. River Falls: S., 2. Sampson: Oakdale S., 1.20. Seymour: 5. Springvale: S., 11.20. Steuben: 2. Stoughton: S., 11.24. Sun Prairie: W. M. S., 2.90. Superior: Pilgrim, 11.70. Tillinghast: S., 3.05. Tripoli: S., 10. Viola: S., 3. Walworth: S., 8. Washburn: W. M. S., 70c. Watertown: S., 12.88. Wauwatosa: 38.40. Williams Bay: S., 10.72. Wyoming: S., 3.05. Total, \$781.81, of which \$10.45 is received through W. H. M. U.

WYOMING—

Buffalo: S., 10, which is a C. D. Coll'n. Interest on Deposit: 19.12.

Total for month, \$6,604.08, of which \$635.84 is received through W. H. M. U., and \$3,280.85 is C. D. Coll'ns.

During the month the Society has aided 47 schools, of which 19 were newly organized.

